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SPECIAL NEW ZEALAND NUMBER

The NAUTILUS

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HIS GRANDSONS ADMINISTER
PROGRESSIVE IDEAS IN GOVERNMENT

OVEMBER, 1911

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Start A New Thought Center

OR A NEW THOUGHT CLUB;

We Will Help You.

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There are at least a dozen people near you who are **your** kind! So why not start a New Thought Center or headquarters where congenial people who are interested in these teachings can get together for meetings, for study, sociability, etc. A place where helpful literature along these lines can be obtained. A hearty welcome will be given you by any of the centers listed on our inside front cover. Try it once.

If you are a worker and want to do something of this sort, or if you are already established as a teacher of New Thought, be sure to write for our free special letter on the subject, and let us know if you want some free advertising. Address:

The Elizabeth Towne Co., Holyoke, Mass.

Nautilus News.

BY THE EDITORS.

Two Notable Writers.

This is to announce that two notable writers have been added to the *Nautilus* staff of contributors. The first is Orison Swett Marden, editor of *Success* Magazine, author of a score of New Thought books, many of which have been translated into anywhere from one to a dozen foreign languages. Dr. Marden's first contribution to our pages, "Mental Chemistry," will appear in the December Number.

The second number of our staff is Benjamin Fay Mills. His series of articles will deal with social questions and with New Thought in its more personal applications. The first of the series, "Playing a New Kind of Game," is announced to appear in the December Number. Mr. Mills is the founder of the Los Angeles Fellowship, and of the more recent Chicago Fellowship. As a lecturer and writer he is too well known to need special introduction. Our readers will welcome him.

IF YOUR NAUTILUS WAS LATE in reaching you lay it all to Uncle Sam. Or rather to Uncle Sam's hired man, Postmaster General Hitchcock. He has invented a new scheme for sending magazines by "fast freight," and this makes several days' delay in delivery to points in some of the states of the Union. We sent out our mailings on the same day for October number as usual. If there is any delay over two or three days I shall be glad if you will report it to us.

Our Resolution For Volume XIV.

With the October Number *The Nautilus* closed its thirteenth year of continuous publication, and this issue is No. 1 of Vol. XIV.

It is customary to make at the beginning of a volume and at this season of the year an announcement extraordinary as to what is coming for the next year. Just by way of being a little different we shall condense our announcement into one resolution. Here it is:

RESOLVED, That the generous appreciation and support which has been accumulating for *The Nautilus* through its thirteen years of publication cannot fail to inspire us to still greater returns for the year to come.

$2,000 Worth Of Mss.

On an advertising page you will find an announcement of cash prizes for articles on certain subjects. This will give you an inkling of the good things we have in mind for future numbers of the magazine. In our safe and under contract we have more than $2,000 worth of splendid Mss. paid for and laid out in order for all the numbers of the fourteenth volume. These articles are from many writers, famous and not fam-

(Continued on Page 2.)

Orchids! Orchids! Orchids!

From the High Cool Mountains of Mexico Where the Snow Falls



They are **Air Plants** and are found growing clustered about the tree-trunks absolutely without soil.

A plant, rooted, growing, ready to hang on your veranda, will be mailed to you, postpaid, for $1.60—no duty: your choice, white, yellow, blue, purple or variegated, or all five for six dollars (American money).

Fabulous prices have been paid for these rare, hardy little plants, so difficult to obtain, so curiously beautiful, and different from all others: aroma enchanting.

Send now, for this is a special offer; the supply is limited, and prices will be higher.

Directions for care and cultivation will accompany the order: Safe arrival guaranteed. Remittance by Express or Postal Money Order or Registered Letter. **ELENA BERRY BRANNON, Langloix 215 Guadalajara, Jalisco, Mexico.**

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The very best that life affords belongs to YOU. Learn just HOW to **realize** your own.

The two books, "Our Invisible Supply—How to Obtain," "Part I" and "Part II," tell in simple English just HOW the author attracted a congenial companion, lovely home and all good into her life by learning, then PRACTICING, the LAW OF FAITH.

H. Emilie Cady writes: "I think Mrs. Frances Larimer Warner's book, 'Our Invisible Supply,' one of the most practical contributions to New Thought literature. Since reading it a few weeks ago I have put it into the hands of many earnest people. This book puts in a nutshell the **exact method of an active faith which brings the invisible supply into visible possession.**"

The most advanced thinkers along New Thought lines have given their hearty approval of these books and advise them for their pupils as the **clearest** instruction to be found.

The books embody actual, practical instruction as given by the author to her pupils.

Our Invisible Supply, Part I, 200 pages, laid paper, large, clear type, silk cloth binding. **Price, $1.10.**

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We are the sole owners and publishers of Mrs. Warner's books. Address

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(Nautilus News Continued.)

ous, old and new, too numerous to mention here. Among them they cover every phase of New Thought, philosophical, practical, historical, suggestive and prophetic. And they cover a number of other subjects in which all advance thought persons are or should be more or less interested.

Look back over your file of Volume XIII of *The Nautilus.* Note the exceptional things contained therein; note the special features; look for the new notes in the New Thought harmony. Then remember that *The Nautilus is alive and evolving;* and you may be able to sense somewhat of the advancement the magazine will make in the coming year. Volume 14 will bring delightful surprises, and if resolution, meditation, earnest desire for spiritual leading, and unremitting effort on the part of its three editors are worth anything—as we New Thought people believe and affirm—then Volume XIV of *The Nautilus* will show greater adaptation to human needs and human advancement, greater inspiration to human efficiency than ever before.

The Story of Elizabeth Towne And the Nautilus.

We expect to open our Volume XIV in the new home which has risen phœnix-like from the ashes of the one burned last December. In celebration of these two epochs in *Nautilus* evolution we are issuing a little book called "The Story of Elizabeth Towne and *The Nautilus,*" as viewed by Thomas Dreier and others. This is a dainty little book of 32 pages printed on India tint paper, with several illustrations. It is got out as a souvenir and to answer the multitude of questions which are asked about *The Nautilus,* its editors, their history, purposes and work.

The little book is not for sale, but a copy of it will be sent free (*if requested*, and *if* the receiver will agree to pass the booklet, after reading, to some one else who will be interested in it), with every purchase for at least $1 worth of our publications received between now and the 30th day of November.

Or any of our old friends who have paid at least $1.00 for *Nautilus* subscriptions and who do not care to order further from us just now, may have the book for the asking plus 4c in stamps.

Christmas Good Things.

In this number we print the second instalment of Sinclair Lewis' splendid new serial "Captains of Peace." Already our readers are evincing keen interest in the affairs of Jarl Nordenhaus and Gloria Harbin and the Peace War that is coming. The next instalment introduces new elements and carries us into the clouds.

Did you ever hear of what happened to the thousand-legged worm when the bumble-bee asked him which leg should be put forward first. He got all tangled up in his mind and "lay distracted in the ditch considering how to run."

Well, that is the way I feel when I try to make an announcement of the good things that are coming in our Christmas *Nautilus.* There will be new decorations from Emma Bell Miles and others, to dress it prettily. There will be a special Christmas feature from Anne Warner; and "Where Was He?" a Christmas meditation bristling with question marks, written by J. L. Buttner, M.D.

There will be a prose article by Ella Wheeler Wilcox on "The Law of Karma" with an appreciation of the work of Wallace D. Wattles.

And another of those illuminating health talks by Walter DeVoe, this time on rheumatism.

And the fourth lecture of that splendid series on "The Renewal of the Body" by Annie Rix Militz, this one on "The Divine Alembic."

And another of those refreshing and helpful articles of Cora Linn Daniels', this one on "Wasteful Economics."

And a full page poem by Florens Folsom, "An Angel in Hell."

And there will be another live wire from Fred G. Kaessman on "Parental Responsibility."

These things and others are slated for December.—D. V.

And Presents.

Oh, yes! It is time to be thinking about Christmas. We are getting out a premium list this year, for the first time. Subscriptions to *Nautilus* at all sorts of prices in combination with all sorts of good things that good people want.

The list is yours for the asking.

Better ask quick and ask your friends for their subscriptions.

Then set about arranging your Christmas plans. Buy early and avoid the rush! AND incidentally avoid rushing the subscription department and the shop girls at the last minute!

One of the finest things you could get for the money in the way of a Christmas present would be that beautiful new Standard American Encyclopedia which you will see advertised on another page. Everybody in the office is "just crazy" about it—the two flexible leather bound volumes are so delightful to handle. We keep a set on our desk and it hasn't failed us yet. Which is more than we can say of our new flexible leather bound, 11th edition of the Encyclopedia Brittannica for which we paid $152 and something cash!

For everyday use and as an encourager to the study habit we haven't seen anything so satisfactory and serviceable as that new Standard American Encyclopedia. We have two sets in the house and some of the girls in the office are ordering others.

You can have this encyclopedia, carriage paid, and ten subscriptions to *The Nautilus,* for $10—that makes eleven peerless Christmas presents for eleven of your friends for less than $1 apiece! Three of the subscriptions may be renewals, if you wish.

YOU Have Inherited a Large Fortune

"Power of Will" tells you

The Law of Great Thinking.
The Four Factors on which great thinking depends.
How to develop analytical power.
How to think "all around" any subject.
How to throw the mind into deliberate, controlled, productive thinking.
Detailed directions for Perfect Mind Concentration.
How to acquire the power of Consecutive Thinking, Reasoning, Analysis.
How to make any topic yield ideas, instructions, material, for essays, speeches, compositions, descriptions.
How to acquire the skill of Creative Writing.
How to guard against errors in Thought.
How to make the Will supreme in the Mental Realm.
How to drive from the mind all unwelcome thoughts.
How to follow any line of thought with keen, concentrated power.
How to develop Reasoning Power.
How to handle the mind in Creative Thinking.
The secret of Building Mind Power.
How the Will is made to act.
How to test your Will.
How a Strong Will is Master of Body.
What creates Human Power.
The Six Principles of Will-training.
Definite Methods for developing Will.
The Seven Ways that Moral development builds Will-Power.
How to develop to a high degree the Mental Moods of Interest, Feeling, Energy, Permission, Decision, Continuity, Understanding, Reason.
The Six Crown Principles for multiplying Will-Power.
The NINETY-NINE STAR METHODS for using Will-Power in the Conduct of Life.
The Seven Great Principles of drill in Mental, Physical, Personal power.
The FIFTY-ONE MAXIMS for Applied power of Perception, Memory, Imagination, Self Analysis, Control.
How to make the Eye a great power in Influence and Observation.
How to develop a strong keen gaze.
How to make the Eye yield values in Mind-Power.
How to concentrate the eye upon what is before you—object, person, printed page, work.
How to school the eye for power in business, society, public.
How to force Will into the eye.
How to cultivate a bright, attracting, intelligent eye expression.
How to become aware of Nerve Action.
How to keep the body well-poised
How to open the Mind and Body for reception of incoming power.
How to exercise the nerves.
How to throw off the mood of Worry
Affirmation of Supreme Well-being.
How to overcome the tyranny of the Nervous system.
How to secure steady nerves.
How to keep the body quiet, controlled conserved in power, eliminating all nerve-force destroying habits.
How to train the great executive servant of the Mind—the Hand.
How to maintain the Central Factors of Body health.
The First, Second and Third difficulties in Mastering Harmful Habits.
The Law of Will-Power in Habits.
The Mental Law of Habit Cure.

"POWER OF WILL"

By FRANK CHANNING HADDOCK, Ph. D.

This great Training-System builds



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WILL
CULTURE
MAGNETISM
INTELLECT
INFLUENCE
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MASTERY
FINANCIAL
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"Power of Will" makes your mind a Creative Power; trains you for the Winning Personality; produces Courage-Confidence; builds Brilliancy of Intellect; brings a Splendid Control of Self in Thought, Action, Conduct; develops Mental and Physical Energy; creates mastery of Men and Situations; schools the Five Senses; insures Poise, Power and Influence in Public Affairs; in short—it unfolds Mental and Physical Powers. Over 1000 laws, rules, regimes, methods for developing the traits and powers mentioned in side colums. Not a commonplace essay but ACTUAL METHODS which produce the results you are after. When you receive this book, you'll vow you've got a gold mine.

To the psychologist and student of self-culture this volume will be a treasure; to professional men, such as lawyers, doctors, ministers, teachers, public officials, it is a revelation of the laws of mental action and control; to business men, such as merchants, salesmen, clerks, bankers, etc., it becomes a great creator of financial power, with infallible regimes for clear thinking, personal influence and management of men; to the young man or woman seeking a foundation for Mental or Physical Supremacy, it is worth double its weight in gold.

"The most wonderful work of its nature ever examined; nothing I have ever seen approaches it."—Dr. A. A. BARGE, Newnan, Ga.

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The book is handsomely bound in purple and gold, covers 400 pages, size 6 x 9 in., gilt top. **Money refunded if book is remailed within ten days.** This is the book you seek; it will end your search and expense; it will be the most delightful and profitable book purchase ever made. Send immediately—you can't risk one penny, for the book is returnable. "I have never in my life seen anything like your books," writes F. H. Cook, Bakersfield, Calif.

Don't waste time, money and power, month after month, "wondering if it is good." Hundreds of Nautilus readers praise it. Nautilus said "Every page a delightful epigram; **your books are fine AND WE KNOW IT.**" Bunch your money together and get this mammoth power-encyclopedia. Order AT ONCE.

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"Power of Will" teaches you

The Seven Laws for ridding yourself of Profane Speaking.
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What the Psycho-Physical cause of the Drink Habit is.
Nine long demonstrated regimes for mastering this curse (Rare Value).
How to overcome embarrassing Hesitation of Speech.
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How to overcome Indecision.
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How to throw Attention and Energy into Memory culture.
The Psychological Principles for memorizing words, sentences, anything.
The Inner Law of Memory.
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How to plan ahead in your career through the great Pioneer Power—IMAGINATION.
How to plan conduct so as to avoid former mistakes of Thought, Action.
How to make the imagination fill the mind with Life, Action, Energy, Beauty, scenes of Pleasure, Profit.
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How to improve mechanical devices.
How to create and build new devices.
How to make Imagination create for Literary Ability.
How to make Imagination suggest improvements in business, the home, your environment, conduct.
How to look into the Workshop of the Mind — and give ideas and thoughts Practical Creation.
How to cure diseased Imagination.
How to banish unhealthy mind states.
How to banish fear of Men, Ill Luck, Death, Hell, Misfortune.,
How to arrive at best decisions.
How to use the power of deliberation.
What Francis Bacon said you must do to work (influence) any man.
The First Principle for success in contact with others.
The Mental Attitude you must hold to impress people.
The Secret of Control of Others.
How permanent Influence over others is secured.
The Best Rule in the Control of Others.
The FIFTY-FOUR MASTER RULES in the control of others.
The chief difficulty of Public Speaking.
How to use the Skill-Art of Influence before any audience.
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How to handle eyes, voice, body.
How to deeply impress the audience.
A scientific treatise with hundreds of rules for training the child's will.

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Popular Educational Food Campaign

These striking results of a digestible brainy diet are taken literally from Mr. Brinkler's private correspondence and are fully attested by affidavits, etc.

Cures "Itch"—Spent Over $500.

CASE M-212, Spokane, Wash.—Age, 46 years; Miner; Itch, diagnosed by doctors and skin specialists as lichen or prurigo; spent over $500.00 on various treatments without success.

From the patient's letter, Jan., 1911:

"I wrote you for advice last February and after following your instructions for about three months, entirely cured myself of a skin malady, 'Itch.' Since then for the past few months I have been up in the mountains and, not being able to regulate my diet and enjoying a good appetite, I eat largely of bacon, pork, beans and canned goods, with no return of the itch."

Psoriasis Completely Cured.

CASE M-956, Caledonia, Minn.—Age, 45 years; Priest; Chronic psoriasis.

From the patient's third report:

"Skin clear for the first time in thirty years. Psoriasis completely cured."

Deafness From Catarrh Cured.

CASE D-748—Age 45; Bank president.

"The actions of my bowels have been natural this week. I feel stronger and the warm blood seems to circulate with greater force. The hearing in my right ear has improved so much that it seems normal at times. A great deal of catarrhal mucus came from the ear this week."



NO FOODS SOLD. NO FASTING. NO EXERCISES.

Restored to Work—Gained 20 Pounds.

CASE D-735—Age, 52 years; Carpenter; Constipation, congested liver, general weakness.

From patient's report:

"After having been out of work nearly a year through weakness, and thinking I could never again do regular work, I was restored to work as carpenter at full pay in three weeks and was able to hold my job. Since then I gained 20 pounds."

Reduced 150 Pounds—Cured Rheumatism.

A chronic sufferer, weighing 415 pounds, unable to exercise, took correct combination of ordinary daily foods and reduced over 150 pounds (in public life, under many witnesses), gained strength, with firmer flesh, and lost rheumatism. Full details in booklets.

Operation for Gall Stones Averted—Can Do All Housework and Walk 16 Blocks For First Time in Three Years.

CASE M-771, Oklahoma, Okla.—Age 31 years; Housekeeper; Constipation, soreness of liver, gall stones.

From the patient's fourth report:

"You will be pleased to get my report this time and note the wonderful improvement in my health since writing you last. I am getting better every moment. It seems all my food agrees with me now and my strength is coming so fast and I have gained five pounds in weight in the past two weeks. It is just two months today since I began your dietetic course, and now am able to do all my housework, which I had not done for three years previous, and can get out and walk sixteen blocks. I am the wonder of the age among those who have known of my serious illness and especially the physicians who attended me, for they all insisted it was necessary to have an operation for gall stones, but now they see different, for I certainly am getting over all that trouble. The pain in my side seldom ever hurts me, and my complexion is clear and pink—liver blotches all gone—I look like a different person."

10 Years Younger in 10 Days—Eczema for 53 Years Cured Within 3 Months.

CASE M-2250—Age, 65 years; Solicitor; Constipation; Eczema since a boy 12 years of age; body covered with eruptions from crown of head to toes; limbs so badly swollen from knees down that they cracked open and would sometimes weep so that a little pool of water would be on the floor; at night and morning I would take up as much as a half pint of skin and scales.

From the patient's second report:

"Will say I feel ten years younger than I did ten days ago. Am greatly improved and anticipate that I shall be fully cured."

Extract from third report:

"Today, after taking the treatment thirty days, I am better than I was—the gain has been greater in the last thirty days—and I am much encouraged.

"I am surprised to see that I have overcome the great desire for salt, and I do not use over 3 or 4 lemons a week instead of 5 or 6 a day, the number I used at first.

"I am more than glad to report to you of my great improvement. My stomach is all right and nothing troubles me."

From the patient's letter:

"I am not writing for advice, for I am so far cured of my eczema that I call myself cured. However, I am still following the instructions in diet to quite a close obedience, I think.

"I have to thank you again, and if you can use a testimonial from me I will be glad to send it to you.

"My doctor friends tell me it makes no difference what the doctors say or think, but for me to continue."

Death Producing Foods

All scientists agree that death is caused by the clogging and stiffening of the arteries, thus preventing circulation. The principal foods which overload the blood with foreign matter and leave deposits in the arteries are minerals and cereals. These foods cause the short lives of sheep, cattle, horses, but the elephant, on account of its greater muscular strength, can digest cereals, etc., more easily and attain a greater age. It is the flesh foods which cause the long lives of the eagle and other long-lived animals.

Just as the continual boiling of water encrusts the tea kettle, in the same way the excess of earthy matter in cereals and ordinary water blocks up the blood vessels.

Experiments in order to be reliable and show immediate results can only be made on people who have no reserve strength. *See the free booklet "Extracts From Correspondence" for striking results of ten days' trial.*

The influence of water, salt, cereals, fat, sugar, etc., in causing rheumatism, catarrh, fevers, etc., is explained in four (4) very instructive booklets—sent for 10 cents.

Four instructive Booklets which have taught many people to cure themselves.

(1) The Brainy Diet Cure. "Fat, oil, butter, cream and eggs certainly caused my catarrh and deafness, but your diet of lean meats, green vegetables, fruits, etc., cured me in a few weeks. My brain power and complexion improved tremendously, and I succeeded financially." . . .

"My brain power and general efficiency have been about doubled this year by selecting brainy foods. I have made a fortune in real estate and the credit is honestly yours."

(2) Diet vs. Drugs. "The government should investigate and teach the Brainy Diet System for the good of the nation."

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THE NAUTILUS.

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THE NAUTILUS

ELIZABETH TOWNE, WILLIAM E. TOWNE } Editors

These are Nautilus Contributors for 1911-12. Others Coming.

Edwin Markham
Ella Wheeler Wilcox
William Walker Atkinson
Mariella Ladd
Prof. Edgar L. Larkin
Annie Rix Militz
Corn Linn Daniels
Sinclair Lewis
Helen Rhodes-Wallace

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No. 1



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—*Gesner.*

Character and The Magnet.

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You can fool others as to your thoughts and deeds *but you cannot fool your own character*. And it is your character that fixes the quality of your magnetism.

You attract all through your life that which affinitizes with your true character.

Be still and know.

Be honest with yourself and you *will* know.

Expectant Desire.

Desire is the organizing principle of life. Desire is the law of attraction which brings together the atoms. It is the first of the seven principles by which all life comes

Expectant desire brings to us the thing desired.

What do you desire? Always good, never anything else. When you begin to *expect* good everywhere, out of everything; when you hold the thought that everything is good; and everything is working for greater good; you find yourself becoming charged with *expectant* desire.

The other kind of desire is dead, or at least it is insulated in such a way that it cannot work. I will illustrate that from my own life.

Five Desires.

When I was a child there were five things that I used to long for passionately. One of the things was prompted by a picture. You have probably seen the picture of the beautiful lady coming down the steps with a basket of food to give to the poor. I used to look at that picture by the hour and long to be "Lady Bountiful" and give gifts to the people in need.

By the way, don't be careless about pictures for your children, for many a child's life has been polarized by constant association with a good picture

READ THIS

It is significant of the progress being made by Suggestive Therapeutics in winning the favor of our modern public, that in the August issue of *The Ladies' Home* Journal, one of the most widely circulated and medically conservative of our great periodicals, is published the first of a series of four articles, favorable to our method, and written by a medical doctor, who has come to see the value of "Suggestion."

The Ladies' Home Journal is the greatest American periodical because it gives its readers what they want. These articles would not be published in this paper unless its editors were sure that the people want them.

It is a safe prediction that the time is not far distant when Suggestive Therapeutics will be accepted as the superior and only scientific method of cure; and the intelligent practitioner will hold a place in the hearts of the people unequalled even by the old family doctor in the days of his greatest glory. The article, "Curing Sick People Without Medicine," published in the August issue of *The Ladies' Home Journal*, is the first of a series of four articles, and fills nearly three pages of this great publication, which goes every month into more than 1,500,000 of the best homes in our country.

This is only one of the many triumphs of Suggestive Therapeutics.

For lack of space we do not print the whole article, but give the title and quote below Dr. Sadler's explanation of the series.

CURING SICK PEOPLE WITHOUT MEDICINE

By Wm. S. SADLER, M. D.

AN EXPLANATION

"Some years ago I made an effort to find out about how many people there were in the United States who are devoted to some drugless system of healing. I became satisfied that there are at least ten million people in this country who seldom or never employ regular physicians; that of the sixteen million families there are somewhere in the neighborhood of three million families who do not use drugs.

"Now it may seem strange to many readers why I, a physician and surgeon, should take the trouble to look into these matters, and why I should have devoted the years that I have to the preparation of the material of which these articles in THE LADIES' HOME JOURNAL are a part—this being the first of a series of four.

"I undertook the work because of the conscientious urging. Years ago I made up my mind that no good was to be accomplished by my poking fun at the various mind cures which have since made such tremendous headway. I used to have a popular lecture showing the follies of these 'cures,' but I observed that I never made a convert from the psychic ranks. And all this time some of these systems went on curing patients that I hadn't cured and couldn't cure. I made up my mind then that I would make a systematic and thoroughgoing inquiry into these mind-cure phenomena from the standpoint of both physiology and psychology, and my material is the outcome of this research extending over a long period of years. I have submitted the results to almost a score of critics and eminent specialists in both psychology and physiology and found that my positions have been concurred in and indorsed almost without exception. I am led to hope, therefore, that I may have achieved something of my purpose, namely, to contribute something definite to making plain the simple laws underlyng mental healing which have been so obscured and befuddled in the minds of the laymen.

"Of course I do not pretend to say, and must not be understood as saying, that 'suggestion' is either of itself an exclusive system of healing or the sovereign remedy for all human ills. Mental healing, to my mind, is but a part of the great modern scientific system of preventing and treating disease, and must be considered in connection with physical treatment and hygienic uplifting."

THE AUTHOR.

YOUR CHANCE

The flood tide is coming in rapidly. Suggestive Therapeutics is on the crest of a great wave of favorable public sentiment. Now is the time to join the profession. Now is the time to learn the Science for your personal benefit.

The Weltmer Institute of Suggestive Therapeutics is the one school of DRUGLESS HEALING which has gained protection and legal recognition in all parts of the United States. It is Headquarters.

It is to Suggestive Therapeutics what Oxford is to Medicine.

Get a complete Correspondence Text today prepare to enter the JANUARY CLASS at the school. For particulars address

Dept. C,
Weltmer Institute,
Nevada, Mo.

"Build thee, more stately mansions, oh, my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes' "The Chambered Nautilus."

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY
One Dollar a Year.

NOVEMBER, 1911.

VOL. XIV
No. 1



Best of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.
—Gesner.

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By the way, don't be careless about pictures for your children, for many a child's life has been polarized by constant association with a good picture upon which it looked with joy. Pro-



vide inspiring pictures for the children to love and live with.

This "Lady Bountiful" picture awakened in me the desire, the suggestion that I wanted to help others.

Another thing I wanted to do was to teach. As a child I "played teacher" by the hour.

Also, I wanted to be an editor. I thought it would be the greatest thing in the world, because editors could help people to be good and happy.

Another desire I had was to sing in the choir. I used to go to the big First Methodist church in Portland, Oregon. I looked up at the choir and longed to be up there and help make that beautiful music.

And finally I wanted to "go East," although I had no idea that I ever could.

The Seeds of Self Distrust.

I had not the remotest idea that any of these desires would ever be gratified. Deep down in my heart I held a great distrust of myself. And nobody had ever showed me that my desires were part of ME—the *prophecy* of me.

I know now that my own good father's attitude toward his children was the cause of that distrust within me. He believed that in order to keep us from being "conceited" he had to sit on all our ambitions and make light of our accomplishments. This well meant depreciation helped to keep us from doing anything worth while until we were all pretty well along in life and able to judge for ourselves; until we got out from under the paralyzing influence of our father's over-cautious cautionings against conceit. I had one of the best fathers in the world; but no matter how good or how wise a parent, the child can see farther. We can learn from our parents' mistakes and avoid the same errors when training our own children.

These five desires were determining factors in my life. I lost sight of them after a time and I don't believe they would ever have been accomplished if I had not taken hold of New Thought. I would have been too old before I discovered, if I ever did, that I could have the things I desired. I forgot these desires when I married and had my two children to desire for.

Desires Dormant.

By and by, after my children were ten and twelve years old, I got hold of New Thought. That changed my intention and determination and made me see the good in everything.

By this time I had new desires and had forgotten the earlier ones. I was about thirty years of age when I first began to wake up and expect good. I began to realize that one thing after another that I had thought so terrible, was *good*. Faith grew within and I began to realize more and more the presence of good, and to hold to it.

I had a lot of new desires then. Desires to educate my children, etc. My attention was turned toward a new side of life. I had to work out the financial problem of giving my children what they needed.

I had grown up with the idea that it was despicable for a woman to know anything about finances, but I had to



get that idea out of my head. I began to call the problem of finance *good,* and I put all my energy and thought and inspiration and prayer into it until I got it all worked out. I worked out a dozen strong desires that were in my mind aside from dozens of smaller ones. They began to fulfill themselves in many ways that seemed almost miraculous.

I began to *realize* that *expectant* desire brought me the things desired.

My Ship Came In.

And after awhile all those *old* desires of childhood came up in my life again, and fulfilled themselves! I found myself singing in the choir in the Methodist church in Portland, Oregon, and Dr. Locke was praying. With my hand before my eyes, I looked between my fingers, and I saw a vision of the little girl who had sat down there and longed to sing in the choir—and here was the wish gratified.

Soon after that I found myself an editor and teacher.

The next thing, here I was in the East where I had wanted to be.

But best of all I also realized my first great desire and became a sort of Lady Bountiful not only in the physical sense, but in the real spiritual sense—a thing more beautiful than I ever dreamed of as a child.

As soon as I achieved the attitude of expectancy toward good all the desires began to fulfill themselves.

Pharoah's Corn.

A man who lived near us went to visit the Holy Land, and when he came back he showed us a little handful of corn. Those kernels of corn had come out of the tomb of a Pharoah who had been dead for centuries and the corn had been sealed in his tomb for four thousand years. It looked a little shriveled and very hard, but nearly as good as when it was laid away. This man took half of the kernels (the others were too precious to destroy so he always kept them) and planted them along the front of the house. And behold! In a little while up came the corn and bore fruit.

More corn, from those kernels that had lain four thousand years inactive.

The desires in your heart may lie four thousand years unless you *expect good* and thereby arouse them to action. Expectancy of good, the joy of living is to desire-seeds what good soil and soft rains and sunshine are to corn. If you begin to expect good you will find those desires coming forth and fulfilling themselves, to add to the joy of your life.

Joy is something deeper than happiness. Joy is the soul's pouring out of itself. Where? *Into the thought!*

There too comes recognition—recognition by holding the thought of the good.

Expect good and so order your thought that it will bring to you the recognition of good.

May all the desires of your heart for four thousand years back come to you quickly, and with deepest joy, as they came to me!

Old Fashion And New.

They say all fashions are certain to repeat themselves in endless cycles. I wonder how long we shall have to wait before American



Beau Brummels bring in again the fashion of facial adornment shown by the Maori Chief whose visage decorates (?) the front cover of this magazine.

Here's hoping we shall immediately repeat in America some of the history which is being made in New Zealand by the chief's great grandsons in conjunction with English legislators and statesmen, as described in the delightful articles contributed to this magazine by our charming young ex-New Zealanders, Mr. and Mrs. Bowmar and Mr. Spalding.

Our High School Lectures.

Holyoke has a fine high school auditorium that seats 1,200 persons, and every winter there is given in it a splendid lecture course for the people. This year's course includes Marshall Darrach twice in Shakespeare; H. Snowden Ward on Dickens, Henry J. Hadfield on Kipling, and Mrs. Marion Craig Wentworth in a reading of Maeterlinck's "Blue Bird," and one other. Six high class instructive entertainments for the small price of $1.00. We had Judge Ben Lindsey in this course a year ago and there wasn't standing room.

Marshall Darrach comes twice a year to full houses. Think of 1,200 persons at a Shakspeare recital twice a year in a "mill town." If Holyoke isn't as cultured as Boston it's on the way all the while, all the while.

The Star Nebraskan.

The Sixth Lecturer for this year's high school lecture course was William Jennings Bryan. He came first on the list, September 6, and a crowded house listened nearly two hours in rapt attention to the "Great Commoner's" exposition of "Signs of the Times." You could have heard a pin drop between the words—where the chuckles didn't ripple and the applause burst forth.

We know now why William Jennings Bryan ran three times for the presidency and could run again if he would say the word. We didn't know until we came under the spell of his idealism.

Bryan is the Prophet of the New Age of Brotherhood. He is bigger than his party, or your party, or mine. He is greater than himself, for he can laugh at himself.

And he is honest and sincere. He would rather see the Republican party execute his policies now than to wait four years or eight years to do it himself. At least the spirit of him would rather, and if the flesh turned fainthearted he would square his square jaw and follow his spirit.

William J. Byran is the Evangel of the Cosmic Consciousness.

He is the Great Advertiser of things to come, a discoverer of the ideals we are all working for who are not blind workers for themselves alone. Democrats, Republicans, Socialists, Prohibitionists—all doers dynamic are working for the things William J. Bryan advertises.

The ultra-conservatives and the misdoers are the tail of our kite, the ballast in our balloon. Or the dead cuticle we slough off as we exercise.

If there is another man in the world who sees more clearly where we are going, and by what paths we may arrive,



I don't know him. Possibly he doesn't advertise.

And if there is another statesman who knows more thoroughly that the world is going straight where it ought to, and pretty nearly as fast as it can, then he must be hiding his light under a bushel instead of lighting the way with it for you and for me.

Platonic Piffle Punctured.

Any married woman who fools with friendships with other men is bound to get her fingers burned, or burn his, or both. When it comes to falling in love, propinquity is about three quarters of it. And a married woman is no more immune than a single one.

If a married woman *wants* to love her husband and be true to him then let her form no intimacies with other men.

In other words, let her have nothing to say to other men which cannot be said without personalities and in the presence of her own husband. Let her husband be her only *intimate*.

Only so can a woman be sure that her actions will not eventuate in wrong to herself or to the other man. Not to mention the gossip that such intimacies give rise to.

Be honest about human nature and the law of sex attraction. Have common sense enough not to play with sex fire.

If any woman, married or single, would keep herself from becoming *attached* to a man she must never permit herself to discuss with him the personal feelings and experiences of either. This way lies sex attraction *every time*. For a man and a woman to indulge in the discussion of personal experiences and feelings is to head straight for matrimony or something worse.

The part of common sense and honor is not to enter that path unless *both* persons are free to enter matrimony, if they find themselves wanting to.

Suffering Farmerettes.

William and I dropped into Hammerstein's in New York City the other night and saw Mrs. August Belmont's Suffragette Farmerettes. I was going to say that they were making hay while the sun shone, but it would be more accurate to say they were making the show while the electric lights glowed.

One of the Farmerettes was painting a thatched roof, another served warm milk fresh from a nice Jersey cow that she had milked, another sheared a sheep—helped by a mere man. In the distance we heard yet others hammering things on an anvil. One big blonde girl looked very natty in the blue suit and cap of a policeman, as she kept musically murmuring "Step lively, please!"

I wondered if all the Suffragette Farmerettes were as pretty as the samples.

And I wondered if they were all clad in the same combination of good sense and simplicity. Especially the latter. They were dressed in blue and white checked bibbed overalls, with large round untrimmed farmer hats.

And they all wore the gauziest of black silk stockings and French heeled patent leather pumps! Decidedly simple.

Why is it that working women are all sensible in spots only? Let the Farmerettes turn down their pants and wear



ground-grippers, then visitors at Hammerstein's may begin to take them seriously.

Perhaps they don't want to be taken seriously!

As a gay poster advertisement of the Suffragettes, Mrs. Belmont's Farmerettes are a smiling success, if not a howling one.

P. S.—The Farmerettes have disbanded perforce, and returned to New York to hibernate. And meditate. If not to vegetate.

Exercises in Bed.

In an article on "Exercise for Brain Workers" in *Physical Culture* for September, Upton Sinclair gives a simple and effective remedy for nervousness and wakefulness. He calls it "a little very light exercise in bed, followed by a couple of hot water bottles, one applied to the feet and the other to the abdomen."

Here are the exercises:

FIRST, *lie upon the back and place the hands upon the abdomen, pressing down. Move the muscles of the abdominal plate in such a way as to cause a wave to roll up and down the body, resisting with the hands in the meantime.*

SECOND, *massaging the abdominal muscles with the finger tips. Press in with the fingers, resisting with the abdominal muscles, and knead the muscles vigorously. This should be done in a number of different places, say about twenty, up and down over the entire surface of the abdomen.*

THIRD, *place the clenched fists underneath the small of the back, the back of the hands turned upward, and the fists close together. Slide the body over the fists in such a way that the knuckles will knead the muscles on both sides of the spine. In this way one can massage the muscles all the way up and down the spine. A pair of gloves may be worn.*

FOURTH, *lying on the back, support the body by the heels and shoulders, and rock the body from side to side as far as possible. Then in the same position lift the center of the body up and down.*

Upton Sinclair says this may sound very easy but it is possible to get oneself into a vigorous perspiration with it quickly, and he cautions users to begin by slow stages and practice them persistently night and morning. He says the users will be astonished by the excess of vitality which will ensue. He says he likes exercise in bed every morning because it gets one ready for the shock of a cold bath and one gets so fine a reaction.

The Course of True Love and Religion.

Here is a young college student who says that for the good of the magazine he would suggest that we do not print the words "Magazine of New Thought" on the cover of *Nautilus* as it identifies us with what many of the big newspapers have been printing in the way of sarcastic expositions of the profound foolishness practiced by a "priestess" in the name of New Thought.

I don't agree very well with him about the use of the words "Magazine of New Thought." It is true there are New Thought people who bring discredit to the name, but people will have to get used to the bugaboos.

I waited a long time before I picked up the term New Thought and when I did I set myself to help harmonize,



standardize and glorify the name. This I aim to do through *Nautilus* without regard to what people do who claim the term New Thought without being real New Thoughters. You might as well tell Christian Scientists not to use the term Christian Science because there are persons claiming to be Christian Scientists who act foolishly at times.

If a Methodist makes a fool of himself in the name of Methodism people laugh at him and think none the less of the Methodist Church. Methodism was in its early days misjudged by its freak adherents. That church and others came through the stages that New Thought is now going through. And if there had been nobody to stand by the colors of the name itself, they would never have passed on to their present plane of profound respectability, where the antics of well-meaning but unwise adherents can bring no smirch that will stick.

New Thought will go down in history as the name of the great spiritual movement of this age, which includes Christian Science and Evangelical Christian Science, Divine Science, Metaphysical Healing, the Emmanuel Movement, etc., a thousand variations of name, a thousand variations of the non-essentials of its creed, but all of them the expressions of one great spiritual wave which is pouring over this earth from the One God.

Don't worry! The One God is working in us and through us to make New Thought respectable and respected just as fast as possible. The pioneers may have to take a little odium now, but bye and bye they will come in for more glory than other folks.

The course of New Thought in love or religion never runs smooth in its early stages. But it lives happy ever after—sitting sedately with the critics of the Next New Thought.

For every New Thought enters life dynamic and becomes static, while the world moves on forever.

Like Banquo's Ghost.

It seems there are persons still unenlightened enough to think there is a real devil stalking about in the universe that they can't see. A few of them are ignorant enough to believe that same foolish devil under the new title of terror "M. A. M." would or could do healing for anybody.

There are plenty of superstitious persons in the world yet—plenty of persons who believe in evil and evil powers, instead of believing that God is Good and that all things come from God and tend to God.

All belief in evil is superstition.

All belief in good is TRUTH, pragmatic if not absolute. Probably both.

To Love and to Be Loved.

As to the way your people have treated you, remember that what you get in this world you attract. *Why* did you do things for your people? Was it because they needed it and you loved them too much to withhold the things you gave? Or was it because you liked their approbation of your generosity?

I suspect the latter was the real motive. And they divined the real motive underneath the act. And therefore they



were not as grateful as you think they ought to be.

Loose people in your mind, to act as *they* think best. You are responsible for your own thoughts and motives and acts, not for the thoughts and motives and acts of other persons. By all means forgive them to seven hundred times seven, and cherish their LOVE as you would cherish the apple of your eye.

But above all things cherish your own love for others.

Love is its own rich reward.

If you are unhappy and dissatisfied you are not loving, you are merely seeking for excitement and seeking for the love of other persons to come to you.

But there is no satisfaction to be had in the love of others. The real satisfaction comes from right thinking and right loving within yourself.

By all means use the Silence cure—be silent in the presence of all unpleasant things. Ignore them. Do not talk about them, smile over them and through them. And turn the subject to something beautiful. Whatsoever things are beautiful and of good report think on these things, talk on these things, love these things.

Practice makes perfect.

Let patience have her perfect work.

The only source of happiness in this world is to *express love*—in thought always, and in word and deed as opportunity offers.

Never mind whether other people express love or not—it is *your* expression of love that brings peace and satisfaction to you.

All you desire is yours *to be worked out.*

If you would be loved, love others. In thought and act, rather than words.

Let love blossom in words only when the loved one woos.

"The Heathen Invasion."

That article in *Hampton's* on "The Heathen Invasion" was written by someone who is opposed to Yoga teachings, someone who is probably very orthodox and opposed to anything in the line of New Thought. In my opinion the statement is exaggerated and the facts misconstrued.

Nevertheless I am not much of a believer in the "Heathen Invasion." I prefer the American forms of Yoga. We can no doubt learn things from the old East Indians, who have been practicing concentration and breathing exercises for a great many centuries. But they don't know it all, and American women who run after them as if they were next door to infallible gods, are very foolish women indeed.

And in their foolishness, not in the Yoga practices, lies the tendency which ends in insanity, divorce and other undesirable states.

Any man or woman who attributes AUTHORITY to some other man or woman, or who imagines a halo around the head of any teacher, is a blind follower who is certain to fall into the ditch whether the teacher is blind or not.

A merry heart doeth good like a medicine.—*Proverbs.*



Know Thyself.

By Edwin Markham

Know man and you will know the deep of God;
For I who cry my wonder over life,
Am I not part of That behind it all?
Do I not feel the passion of the one
Who was anterior to the morning star?
Did I not come out of the Mystery,
Out of the Infinite? So in my sigh
Do I not breathe its sorrow: in my will
Do I not speak its purpose? When a stone
Falls from a star, we find within the stone
The secret of the vastness whence it fell.

Written for The Nautilus.

The Social Emotions.

EMOTIONS AND INSTINCT—SOCIAL EMOTION AND RELIGIOUS EMOTION—THEIR CAUSE—WHAT IS THE CONSCIENCE?—WHAT DOES IT DEPEND UPON?—THESE QUESTIONS ANSWERED—MORAL PRINCIPLES AND SPONTANEOUS FEELING—HOW ONE MAY MERGE INTO THE OTHER—WARS OF CONQUEST AND POVERTY WILL BE CONSIDERED IMMORAL IN THE FUTURE—CAUSE OF AN IMMORAL LIFE.

By WILLIAM WALKER ATKINSON.

As man became a social animal he developed new traits of character, new habits of action, new ideals, new customs, and consequently new emotions. Emotions long entertained, and long manifested by the race become more or less instinctive, and are passed along in the form of either (a) inherited stimulus akin to, but lesser in degree and force to the more elemental emotions; or (b) of inherited *tendency* to manifest the acquired emotional feeling upon the presentation of sufficiently strong stimuli. Hence arises that which we have called "the social emotions."

Under the classification of "the social emotions" are those acquired tendencies of action and feeling of the race which are more or less altruistic, and are concerned with the welfare of others, and one's duties and obligation toward society and our fellow men. In this class are found the emotions which impel us to perform what we consider or feel to be our duty toward our neighbors; and our obligations and duty toward the state, as expressed in its laws, the customs of men of our country, or the ideals of the community. In another phase, it manifests as sympathy, fellow-feeling, and "kindness" in general. In its first phase, we find civic virtue, law-abiding inclination, honesty, "square dealing," and patriotism; in its second phase we find sympathy for others, charity, mutual aid, the alleviation of poverty and suffering, the erection of asylums for orphans and the aged, hospitals for the sick, and the formation of societies for general charitable work.

In many cases we find the social, ethical, and moral emotions closely allied with religious emotion, and by many these are supposed to be practically identical, but there is a vast difference in spite of their frequent association. For instance, we find many persons of high civic virtue, of exalted moral ideals, and manifesting ethical qualities of the most advanced type, who are lacking in the ordinary religious feelings. On the other hand, we, too, frequently find persons professing great religious zeal, and apparently experiencing the most intense religious emotional feeling, who are deficient in social, civic, ethical, and moral qualities, in the best sense of these terms. The aim of all religion worthy of the name, however, is to encourage ethical and moral as well as religious emotions.

We must here make the distinction be-

tween those manifesting the actions termed ethical and moral *because they feel that way*, and those who merely comply with the conventional requirements *because they fear the consequences* of their violation. The first class have the true social, ethical, and moral feelings, tastes, ideals, and inclinations; while the second manifest merely the elementary feelings of self-preservation and selfish prudence. The first class are "good" because they feel that way and find it natural to be so; while the others are "good" merely because they have to be or be punished by legal penalty or public opinion, loss of prestige, loss of financial support, etc.

The social, moral and ethical emotions are believed to have arisen in the race by reason of the association of individuals in communities, and the rise of the necessity for mutual aid and forbearance. Even many of the species of the lower animals have social, moral, or ethical codes of their own, based on the experience of these species or family; infractions of which they punish severely. In the same way sympathy and the altruistic feelings are supposed to have arisen. The community of interest and understanding in the tribe, family, or clan brought not only the feeling of mutual defence and protection, but also the finer inner sympathetic feeling of the pains and sufferings of their associates. This, in the progress of the race, has developed into broader and more complex ideals and feelings.

Theology explains the moral feelings as resulting from conscience, which it holds to be a special faculty of the mind, or soul, divinely given. Science, while admitting the existence of the state of feelings which we call "conscience" denies its supernatural origin, and ascribes it to the result of evolution, heredity, experience, education, and suggestion. Conscience, according to science, is a compound of intellectual and emotional states. Conscience is not an invariable or infallible guide, *but depends entirely upon the heredity, education, experience, and environment of the individual.* It accompanies the moral and ethical codes of the race, which vary with time and with country. Actions which were thought right a century ago, are condemned now; likewise, things condemned a century ago, are thought right now. What is commended in Turkey, is condemned in England, and vice versa. Moral tastes and ideals, like aesthetic ones, vary with time and country. There is no absolute code which has always been true, in all places. There is an evolution in the ideals of morals and ethics, as in everthing else, and "conscience" and the moral and ethical emotions accompany the changing ideals.

Many of the moral and ethical principles originally arose from necessity or utility, but have since developed into natural spontaneous feeling on the part of the race. It is held that the race is rapidly developing a "social conscience" which will cause the wiping out of many social conditions which are now the disgrace of civilization. It is predicted that in time the race will look back upon the existence of poverty in our civilization, as our generation now looks back upon the existence of slavery, imprisonment for debt, capital punishment for the theft of a loaf of bread, the killing of prisoners of war, etc. It is thought that, in time, wars of conquest will be deemed as utterly immoral as today is regarded the murder of a body of men by a band of pirates or bandits. In the same way the economic slavery of today will be seen as immoral as now seems the physical slavery of the past. In not far distant time it will

seem incredible that society could have ever allowed one of its members to die of hunger in the streets, or of poverty and inattention in the sick room of the hovel. Not only will the ideals and feelings of ethical and moral responsibility change and evolve, but the feelings of personal sympathy will evolve in accordance therewith. At least such is the dream and prophecy of some of the world's greatest thinkers.

The social, ethical and moral emotions may be developed by a study of the evolution and meaning of society on the one hand; and the perception of the condition of the lives of less fortunate individuals on the other. The first will awaken new ideas of the history and real meaning of social association and mutual intercourse, and will develop a new sense of responsibility, duty, and civic and social pride. The second will awaken understanding and sympathy, and a desire to do what one can to help those who are "the under dog," and also to bring about a better state of affairs in general. The study of history and civilization, of sociology and civics, will do much in the first direction. The study of human-kind, and its life problems, and condition will do the same in the second case. In both cases there will be awakened a new sense of "right and wrong"—a new conception of "ought and ought not"—regarding one's relations to the race, society, and his fellow-beings.

Let no one deceive himself or herself by the smug assumption that the race has entirely emerged from barbarism and is now on the top wave of civilization. The truth, as known to all careful and conscientious thinkers, is that we are but *half* civilized, if indeed that much. Many of our customs and conventions are those of a half-barbarous people. Our ideals are low, our customs often vile. We lack not only high ideals, but in many cases we show a lack of sanity in our social conventions. But evolution is moving us slowly ahead. A better day is dawning. The signs are in the air, to be seen by all thoughtful men. Civilization is climbing the ladder, aided by the evolution of the social, ethical, and moral emotions, and the development of the intellect.

In connection with this phase of the emotions, we invite the student to consider the following excellent words of Professor Davidson in his "History of Greek Education": "It is not enough for a man to understand the conditions of rational life in his own time. He must likewise *love* these conditions, and *hate* whatever leads to life of an opposite kind. This is only another way of saying that he must love the good and hate the evil; for the good is simply what conduces to rational or moral life, and the evil simply what leads away from it. It is perfectly obvious, as soon as it is pointed out, that all immoral life is due to a false distribution of affection, which again is often, though by no means always, due to a want of intellectual cultivation. He that attributes to anything a value greater or less than it really possesses in the order of things, has already placed himself in a false relation to it, and will certainly, when he comes to act with reference to it, act immorally."

The Point of View.

By Lula Peabody.

For days I gazed on western skies
From whence the illumining sun had gone.
One morn, perchance, I eastward turned,
And lo—the glorious dawn!

"Politeness Is To Do And Say."

By ANNE WARNER.

When one takes to analysing oneself the results are often surprising. If we are sufficiently detached in our standpoint to be able to really analyse ourselves thoroughly the results are almost invariably *most* surprising. I do not know whether I can say that I am altogether detached in my standpoint as yet, but I am quite positive that I can say that I am near enough to be very much interested in the component parts of that conglomeration of feelings, scenery and incidents that—skillfully mingled—make up my personal existence. I like to experiment with my component atoms. I like to pull the whole slow-moving train up short occasionally with a sharp question, just to see what answer my spirit—which is trying hard to learn to answer me truthfully—will give.

It is truly remarkable to note the answers that one gives oneself. One wonders where they can originate. Frequently my own replies to my own questions come as a fierce shock. Sometimes they flame out with a heat that sears and brands forever. As for instance, the other day, when I put the question abruptly:

"What incident of this summer made the greatest impression on you?"

When I asked that question I fully expected to have to consider many things and weigh the answer with care, for the summer had been full of happenings. But I did not have a second for any kind of reflective back-glances, the answer flying forth and almost causing me to start in a kind of fright, so distinct and striking was its message. Up before my eyes sprang a road—a lovely wide smooth road—a road which runs in picturesque turns and twists through the New Forest. It runs from Landford, and it runs to Lyndhurst, and it passes through Bramshaw, and Brook, and by the Rufus Stone with its tale of the killing of the Red King. It runs over commons where horses and cows and pigs graze in the open, and it runs beneath long arching lines of beeches and oaks and elms, which make a pleasant shade for man and beast alike. I suppose that there are ways lovelier than that road, but I choose not to remember such as I have seen. I am a character so cosmopolitan as to become fervently patriotic anywhere, I lived on the road to Lyndhurst, and saw in it at once the Appian Way of England. When I had guests we made up walking parties and followed it as far as the guests had strength to keep up. Thus it was that one morning we found ourselves returning from an extra breakfast at the Bell Inn, and then it was that I learned my lesson—the lesson that sprang forth when I demanded the summer's deepest-cut memory. Katherine Bishop and myself were well ahead. The others were such stragglers as to be really out of sight. The road lifts itself just where we were, and in front is the blue of a valley, and on either side are gorgeous

old trees. From time to time we said to each other, "Isn't it *too* lovely?" with a fervour as if we had never made the remark before. It was indeed lovely, and when a human touch came to illumine the Nature-picture it was still more perfect—still richer in English beauty. The human touch was one of those indescribably clever bits, that when we see done in oils we secretly believe to have been all the artist's doing. Over under a large group of especially splendid oaks was drawn up a canvas-topped wagon, the canvas just old enough and dirty enough to harmonize with a forest laid out in the Eleventh Century. Near by a horse, picturesquely thin, was eating grass. A very few feet away from wagon and horse a camp fire had been kindled, and a woman with a tattered, patched dress and loosened gray hair, was stirring something in the pot that hung above it. A man and a boy were picking up sticks in the further edge of the opening. It was all simply charming. I was enraptured. "They're gypsies," I declared to my companion, "oh, what fun!" We have them in Germany and they tell fortunes. Let's have our fortunes told."

I rarely ever have time to think twice about anything, so if I ever had that habit I've lost it now. I started across the grass, and long before I was within speaking distance I cried out, "Oh, are you gypsies? Will you tell our fortunes, please?"

I have a clear and carrying voice, and the woman turned towards me at once. She was not very old, and, as she faced us, we could see that she had the kindest look and the friendliest smile imaginable. Anything more unlike the German gypsies one could not hope to encounter, and I saw my mistake instantly, but seeing our mistakes is rarely ever the end of their story. As her gentle eyes met mine she said—and I shall never forget either her words or her manner of slow, low-toned, pleasant speech:—

"No, dearie, we're not gypsies, we're home-bodies just like yourselves, only a little bit poor."

She spoke with rare dignity and with such real courtesy and innate self-respect, that I stood there before her stricken dumb by the depth of my blunder—by the egregious rudeness of which I had been guilty. "Home bodies just like yourselves, only a little bit poor." Can you call up a simile for what I felt? "Home bodies like yourselves!" Suppose some one bolted through my front gate all of a sudden and cried out gleefully. "What sport, here's an author! Oh, tell us a story, please?" I do wonder if I should answer with a sweet smile, and in a tone of gentle courteous consideration. And yet in my case the accusation would be absolute truth—a fact impossible to deny.

Well, I drew back and begged her pardon most sincerely. And she smiled and said she was sure if she had been a gypsy, that she would have been only too pleased to tell our fortunes. And then we recrossed the grass, and went on towards home, but I couldn't stop thinking, "Home bodies like yourselves, only a little bit poor." How many who want to be kind to a less fortunate brother or sister ever remember common courtesy, or how much it might do to salve all the rough edges of all the sharp corners and heavy loads in life? Classes are classes, and their foundations lie too deep to be obliterated. The world is here and we are here on it, some of us rich and some of us poor, some of us even very poor indeed,—but how much of the grinding edge of the difference could be dulled if courtesy, kindness, true consideration, such as makes life worth living, all these were shown by the more fortunate to those beneath.

We have terrible need of this lesson, so little as many of us make of the ten thousand tiny acts of consideration which might sprinkle every day of dusty trial with the dew of sympathetic understanding. There is an innate politeness which should be drilled into rich and poor alike, and which no one should ever feel able to forego. "Politeness is to do and say the kindest thing in the kindest way." We all—or at least I hope that we all—learn that as babies, and then we grow up and rush in upon strangers in the New Forest with the cheerful greeting, "Oh, are you gypsies?" What is courtesy if it be not that which I lacked so utterly. I have thought of the contrast between my rudeness and that dear, kind-faced, old woman's reply a thousand times, but it is only now that I have realized the full depth of the impression which both our speeches made upon me.

I have thought of it and thought of it, and it stands out before me with ever increasing clarity.

I believe that it is this lack of the *true* politeness that makes work among the poor and unfortunate often so very, very difficult for my kind to carry on. We mean to be kind, we desire to aid, but we do not think anything at all about the need for just the same courtesy which we should show to an equal. Those beneath are just as sensitive as any of us—indeed far more so than many of us—and yet they are often treated as if they had *no* feelings. And to be sensitive is such a good gift. As soon as a man, woman or child ceases to be sensitive the best and finest part of their whole make-up is forever gone. "Hardened" may well become one of the saddest words in the English language, for very few human beings harden through their own actions. They harden through the rough treatment of some one *harder* than they themselves were by nature, and that someone is usually some one of a rank above them. My own theory of the whole universe is that good rises and raises, and that evil sinks. It is a philosophy too great to expound in these limits, but when one studies the true sources of crime and degradation, one is forced to admit it as true. Most misery has come filtering down through. The man or woman who suffers most received either the suffering or the capacity to suffer from some one who, under other circumstances, might have flung down joy—instead of pain. The pain is the blunder, a blundering analagous to mine in the New Forest. Because I might have come with a smile and a cheery word,—I did to every later one who chanced in my forest-way this happy summer.

So when I demanded what stood forth boldest among my souvenirs, this was my answer. This was the big lesson that I was called upon to learn,—there were many others, to be sure, but that was the biggest. "Just home bodies like yourself, only a little bit poor." There are so many of them, and we could meet in such a pleasant friendly way, and be so mutually helpful if those of us who are the most stable at the present day would show themselves, not heedless and brusque as I was, but full of the sweet courtesy of that poor woman. I wish that I knew her name. I wish that I might write and thank her for what she taught me. I wish that in the kaleidoscope of the future the New Forest might bring us to meet again.

He who always pleases to do right, can always do as he pleases.

—Lyman Abbott.

Afoot And Awheel In Many Lands.

By HELEN RHODES-WALLACE.



MOSQUE OF OMAR.

VI.

PALESTINE AND ABBAS EFFENDI.

A trip to Jerusalem is no mere holiday. From Port Said to Jaffa is a voyage of only one night. Here a railroad connects with Jerusalem, the only railroad from the coast to the interior. From the ship to the railroad are more difficulties than are encountered in any other port. We anchor one mile from shore at the edge of the surf, which pounds and buffets our ship for four long sickening hours waiting for the whale boats with their crews who are trying to ride the waves of this harborless shore. On account of the heavy sea, it is not always possible to debark at Jaffa, in which case one must go to Beyrout, fifty miles beyond, and take the awful cross-country roads to Jerusalem. We were reminded of Dr. Johnson's remark: "What man having any resources for jail would ever go to sea." At last the boats are ready, but tossing so high that each passenger is almost carried down the swaying slippery ladder by the boatmen who often deposit their insensible burdens in the bottom of the boat. There is no retreat. "Let him return who can." To endure this, which is only the beginning of the trials, a woman needs to have great physical endurance and courage. Our companions were Syrians, Greeks, Russians, coal-black Soudanese, Arabs, Turks, Englishmen, but no Americans, most of them pilgrims to the Holy Sepulchre. In view of this, the most rigid and searching disinfection of clothing must be undergone.

The night was too warm for comfort in the cabin, and many slept in their steamer chairs on deck. Only once may one have a "first" view of Palestine

and one night of life is not too much to sacrifice for it. "Turn thy face toward Jerusalem" has been a religious admonition of many peoples, and with our faces toward the east, we await the dawn. It came suddenly, almost with the full blaze of the morning sun. A kind of biblical solemnity hangs over Palestine and no matter how severe the trials, how disappointing the experience, we take with us poetic phrases embedded in our minds in childhood, and a spirit which refuses to yield to confusion and jostle of holy (?) fanatics, and so escaped with no loss of fervor and with our halo still around the life that lured us here, with a message spoken two thousands years ago.

We are impatient of interferences, even Jaffa is in our way, not a thing here worth seeing. In the old quarter, the buildings look like decayed hen houses. As we leave the station we pass through magnificent orange groves, huge hedges of prickly cactus and groves of figs and pomegranates. Our train crosses the Plain of Sharon to the southeast toward the foothills where Dan of Hebrew history was given his portion between his brothers on the hilltops and the Philistines in the valley. Here "between the devil and the deep sea," he perished on the slopes, as his descendants are still doing; for there is meagre sustenance here even for goats. We pass caravans of camels and oxen treading out the corn, and flocks and herds. The mountains grow steadily precipitous, the train winds through rocky gorges, narrow ravines, and deep cuts, steadily up through the mountains to Jerusalem 2,500 feet above sea level.

Jerusalem is truly one of the "high places" of the world, a lofty consecrated shrine for both Mohammedan and Christian. Not a city of commerce, but a thoroughfare of nations, a most inconvenient convenience for the safe delivery of mail. There are five post-offices here, each supported by its respective government. If your mail is not sent in care of the American Consul, as it should be in all Oriental countries, you will waste much time in the daily round.

As this is the greatest pilgrimage city in the world, many persons spend their last cent to get here; so to help sustain and encourage pilgrimages, the German, French and Russian churches have followed the example set by the Franciscan Fathers in providing Hospices where pilgrims may be entertained free of charge, if unable to pay, and only five francs a day at full rate. The Franciscan House is "Casa Buova," a splendid building very near the Jaffa Gate. Because of my visit to Assisi, I was received as a pilgrim at their Hospices throughout Palestine. The Refectory, service, shrines and point of view bring us closer to the facts we seek. At the close of our stay arrangements were made for us to be received at the Casa Nuova at Bethlehem; a great privilege, for their outside walls are also the walls of the Basilica built over the Holy Manger. They alone hold the keys to underground caverns and subterranean chapels, where St. Jerome spent most of his thirty-four years residence in the convent, translating the Bible. Here he is buried. Only their keys open underground passages leading direct to the Sacred Grotto. St. Francis had a great admirer in the Sultan of Egypt in 1228, and his monks were granted the right to this place; but through the growing power of Greek and Armenian they have been forced to yield their right as sole custodian.

It is far more impressive to walk through the long corridors of the Casa Nuova to the Holy Grotto than to enter it through the great Basilica, despoiled by warring factions and now taken pos-

session of by the Greek church; who in turn are jealously watched by the Armenians. They have already seized by main force the left arm of the transcept and set up their altar there. Mastership above ground means corresponding rights below ground, and so all three share the Manger altars. This Grotto of the Nativity is fairly spacious with several recesses all cut out of the soft limestone rock. This was once above ground, but in building the Basilica it was converted into an underground crypt. Two flights of steps lead to the bottom where the altars are. The Franciscans were accustomed to say mass there at six in the morning. When the Greeks came into power, they began their services at five and restricted the Franciscans to one altar. When the Armenians acquired a foothold, they got up early in the morning to say Mass at four. I concluded to watch the whole procession, and began with the Armenian at four.

Down the dark passage the Armenians came, priest, acolytes, guards, the latter carrying arms and candles. They inspected every corner of the place to assure themselves against danger and intruders, although Turkish soldiers stand guard here night and day, a curious commentary on Christian civilization. A great golden star marks the place where Jesus was born, and the guards kneel to examine it closely to see if it has been tampered with, as once the Greeks stole it and refused for five years to restore it. The entire Grotto is hung with tapestry, a gift of the French Government. It is held back tightly against the rocks by means of cords laced through brass eyelets. The guards hold their tapers in these holes, not more than an inch in diameter, to see what is coming to them. When all is done, they proceed with the service; then go out carrying their prayer-rugs and pharaphernalia with them. Then enter the Greeks; priests, acolytes, guards, who repeat this inspection, say Mass and retire. And last come the Franciscans, going through the same suspicious performance. Each sect fill and trim their own lamps, which burn night and day, and each accuse the other of drinking the olive oil! They "never speak as they pass by." The Turkish soldiers are the keepers of peace among these "Christians" and not even they are always able to maintain it. Only a year ago, a Franciscan Brother was shot here, and more than once the Grotto has been crowded with armed fanatics killing each other, and we may truly say that the Cradle of the Prince of Peace is the Cockpit of Nations.

Our Franciscan Lost invited us to the roof of the Hospice to see a sunset as he retold old legends with great tenderness, pointing out the mountains of Gilead and Moab and the glint of the Dead Sea beyond the Jordan, the field where Ruth gleaned, and the probable home of Jesse, and the well where David in his dark hour longed to be again. We recalled Phillips Brooks':

"O, little town of Bethlehem,
How still we see thee lie,
Above thy deep and dreamless sleep
The silent stars go by."

The road to Bethany is the most terrible and dangerous I have ever seen. The glamour of religion and poetry has idealized these lime pits. Jericho, once a gift of Anthony o Cleopatra, famous for its rose garden, is a desolation of ruins. One naturally expects fertile fields and gardens, but the truth is far from this! It is the most menacing to health of any locality I have visited, and this in spite of its cleanliness and because of the mosquito pest with consequent malaria, and the lime dust, which is the cause of the incurable blindness

to which the natives submit with pathetic fatalism.

I returned to Jerusalem to join the Friday procession of the Franciscan Friars and pilgrims along the Stations of the Cross on the Via Dolorosa to Calvary. The meeting place is at the Tribunal of Pilate. There are fourteen stations in all, and at each, all kneel in the open street while prayer is offered. At the head of the procession was a Turkish soldier of commanding appearance and with as fine a face as was hidden beneath the cowls. He protected the pilgrims from assault, and gave the signal to kneel or march, by his raised or lowered sword.

The last five stations are on the Hill of Calvary and at the Holy Sepulchre, which are now enclosed in a great church under one roof. We ascended a high stairway to the place where the Crucifixion took place, now covered with altars, and go down to the Tomb which is also enclosed in a separate tiny chapel; the entrance door only four feet high, the room only 5x7, half of it taken up by the marble slab which covers the tomb. Everyone goes in on his knees. Charms and handkerchiefs are reverently laid on the Tomb to absorb of its divine power, and the crippled and diseased rest their paralyzed limbs against it in hope of healing.

On the site of Herod's Temple is the Mosque of Omar built in 800, an exquisite gem, inlaid, carved, and bejewelled in chaste refinement. You are warned not for your life to even smile when the Mohammedan guard points out the place where Moses prayed: our record tells us that Moses never got as far as Jerusalem; or that "Mohammet ascended to Heaven from the top of the rock in the center of the Mosque, and the entire rock beneath him started to go with him but he pushed it back!" And they prove it by showing you that it now rests in mid air! They think they do it by whitewashing the hollows underneath, to produce an optical illusion. They show a great hole at one side where Mohammet bumped his head and the rock receded, unwilling to hurt him; and into that cavity every devout Mohammedan lays his head and prays. Last summer, while a Mohammedan was praying thus, a guard with two American women passed; the fanatic, seeing "Christian dogs" in such a holy place, shot and killed one of them.

We try to get away from the tawdry shows and the exploitation of religious goods and often seek the cool shadows of the Olives in the Garden of Gethsemane. The gentle friendly Franciscan in sandalled feet, coarse brown robe and broad brimmed hat, walking among the flowers, content to serve, is a picture of tranquility we would keep with us as we leave these Judean Hills. And now one other pilgrimage to the shrine of a live prophet Abbas Effendi, or Abdul Baha as he is known to his followers.

I asked him to tell me the literal meaning of his religious name. He said: "'Baha' means force or power. 'Abdul' means 'God.' 'Abdul Baha,' 'The Power of God.'" His father, Baha 'u'llah, was born in 1817, and because of non-conformity to the national religion, was exiled to Acca, where he died in 1892. Abbas Effendi was born 1844 and remained in Acca until 1908, when with the establishment of a new form of government in Turkey, all political prisoners were liberated. He lives in his own house in Haifa where visitors are received only when permission has been granted, a provision which must be made months in advance.

He is called Lord and Master by these Orientals. It is thus they speak of their teachers, his own little grand-son calling his school teacher "Master." It is a name which may express the noblest

and purest of earthly ties, for the ties of pure love are stronger than the bonds of flesh and blood. He is thick-set and of medium stature, wearing inner and outer garments of pongee silk made on the model I have before mentioned. His Fez is of white cloth, under which his thin gray hair falls about his neck. He looks older than his years. His eyes are blue gray and powerful. His creed centers around two words: Love and Service. He teaches that all persons should work, whatever their station. Those who have no work should set about finding it at once, if only for the sake of good example, and to live among men and to flee from idleness. He is no wonder worker, but a sincere and practical teacher of the art of living a life of love. No one looking into his face could escape feeling the power of the mind and soul within. He already shares with St. Francis "The wreck of the Franciscan Idea." St. Francis forbade men to explain him, writing in his will: "I forbid clerics and laymen to attempt to explain what I have written in a clear and simple manner, and it needs no commentary." Yet, in his own house, he must sit speechless, listening to those who would explain him! While the "Master" talked of "Love and Service," a Believer, too old in formalism to interpret him in any other way, explained him by detached Bible verses, trying to prove the man's life by a book—as if a man's life demanded its defence written in the Koran or Jewish Scriptures!—and that he had a right to live, teach and help, only because, forsooth, John the Baptist said "So and so" or that Malachi referred to him in "this" or "that."Abdul Baha does not have to be proven. He IS. He has never said he was the reincarnation of anyone; he makes no claims except to say he is a Servant of God. His religion is love and service. He has nothing abstruse or mystical for anyone. The teachings of Baha'u'lla are his basis of theory and practice. He visits Port Said occasionally for a change of climate, and drives daily in an open cab with his little twelve-year-old grandson who is his constant companion. His followers are Mohammedan converts, who are never without a rosary dangling from their fingers. He permits the rosary and supplies The Most Holy Name with which to tell its beads instead of Koran formulas. As with Jesus and St. Francis, so I suppose it will always be, that the radiant beauty of the prophet is marred by the stupidity and misinterpretation of the disciple. At one dinner, seven Orientals and myself shared its hospitality. They were overwhelmed by the situation, not one uttering a word unless spoken to by him. The soul has its bashfulness and their disquietude betrayed the depths of the gratitude which their tongue could not utter. To them he is their Savior, and their greatest desire is to call others to this same liberty. Abdul Baha is a royal host, insisting that each be served plentifully, and maintaining conversation with a grace and self possession which spoke for his appreciation of the common things of life. He is not a non-meat diet. He eats everything. He speaks only Persian and his interpreter gives the English words almost as fast as he speaks. He has no self-important, patronizing air, but is simple, fatherly and kind. His is a great mission in that land of fanaticism, and there is a new vision and benediction for all who come into his presence.

The cost of a trip direct to Palestine? Briefly this: America to Naples $65; to Port Said, $30; to Jaffa and Jerusalem, $7; round trip, $204. This is steamer travel with food included. At $2 a day you can get good accommodations at hotels in any city. So you see

it is not a difficult matter to visit Palestine and Egypt, independent of tourist agencies.

These articles would have been continued around the world had it not been that cholera was in all the Mediterranean ports and quarantine declared. I boarded three ships before the last one finally sailed, and on reaching New York, as I crossed the city in the early morning as blue and beautiful a sky arched over the Pennsylvania Station as is to be seen in any land, and my heart echoed Bob Burdett's lines:

"Stay, stay at home, my heart, and rest
The softest spot on earth the best
You'll ever find in your own nest.
Abroad, however rare the treat
You'll long for something good to eat;
For grub that every crevice fills,
To hear some voice in accents low
Say something in a speech you know.
Where'er with wandering steps you roam
You'll long for signs and sounds of home."

The Renewal of the Body.

THE BODY SHOULD BE PRESERVED AS A DEMONSTRATION OF THE HEALING POWER IT CARRIES—DORMANT CONSCIOUSNESS IS NOW AWAKENING—OCCULT KNOWLEDGE OF THE EGYPTIAN PRIESTHOOD—THAT WHICH PRESERVES OUR BODIES—HOW POWER IS EXPRESSED—WHAT THE CARRIAGE OF HEAD, SHOULDERS, ARMS EXPRESS.

By ANNIE RIX MILITZ.

THE PRESERVATION OF THE BODY.

Meditation: "This corruptible must put on incorruption, and this mortal must put on immortality."—I Cor. 15:53.

Every individual who is progressive confers a benefit upon his race by preserving his body as many years as he can, strong and healthy, with senses intact, retaining all the vigor of maturity and all the resilience of youth. For thus he advances the race, which develops only as the individuals progress themselves and contribute to the progression of others.

The preservation of the body is important also in order to perpetuate to the senses of mankind what it carries: the message of Truth, the healing power, the talent and genius that bring joy to thousands. These it holds as precious perfume is held in a sealed jar, or gold and silver in an iron safe.

Men build massive vaults to guard insensible statues, fragile vases, fading pictures and other temporal treasures, but how few are working to preserve these precious temples that contain living art-treasures!

How supinely has humanity yielded to the idea that all must decay and pass away with the march of time and the

friction of the world! It has stood powerless before accidents, diseases and death, letting the dragon of ignorance swallow even the noblest and fairest of its loved ones. Think of a talented man, a minister of the gospel, cut off in the height of his service to humanity by a bit of cork lodging in his throat while drawing a stopper from a medicine bottle with his teeth! O, the irony of fate!

But these things are changing. The race is waking up! And the consciousness that has lain dormant in the minds of men that there is a way to preserve these bodies even to the end of the age is stirring, never again to be dulled by the materialism and unbelief of a sin-ridden disease-bound people.

The way to keep the body from corruption was an occult knowledge with the old Egyptian priesthood, the real idea back of the embalming of their dead, the wise ones understanding that it was to preserve the body in *life*, whereas the common people interpreted these teachings to mean the preservation of the body after death for some future reinhabiting when all flesh should stand together on the earth clothed in immortality. It was a blind attempt to carry out a divine instruction.

That which preserves our bodies is the purity that springs from within, making us absolutely free from corruption. First of all in mind and heart, then in word and deed. These all purified picture in the body as cleanness in every cell, purity throughout every organ and its functions, so that when a soul has reached the acme of usefulness, beauty and goodness in the flesh, it can stand there uninterrupted in its manifestation of the glory of God. Its purity springs from purity. God is the source of all purity made manifest in the flesh and we turn to divinity that dwells within us to prove our purity and our freedom from corruption, and proving our purity in mind, heart and soul, the senses cognize it as preservation, that is, freedom from all mixtures, from adulteration of fermentation, all that corrupts and corrodes.

Purity is God—preservation. It reflects in the flesh as cleanness through and through, not merely external cleanness that comes from bathing nor yet the internal which comes from much thought and care of the body, but cleanness which is from the cleanliness of the Spirit without effort on the part of the human being.

The medieval monks believed that it was the pure life of a religious saint that prevented the decay of his body after death and the church has canonized certain of its saints because of finding their bodies after centuries of interment so little changed that diligent inquiry was made into their histories, resulting in bringing to light records of pure and lovely lives, worthy to be called the saint or Holy Ones, of whom it is written, "Thou wilt not let thine Holy One see corruption."

Not only is purity at the root of this preservation of the body but also knowledge—understanding of ourselves and the power that is within us to conserve certain fluids of the body through right self-control and realization of the source of our power and life. This conservation will be considered later in the lecture on Generation and Regeneration.

This preserving power which springs from the soul takes form in the body as a right distribution of the fluids, liquids and solid parts, so that eventually there is nothing useless about the human expression, nothing in the way, but all revealing the "beauty of holiness."

Power is especially expressed through that third department of man, the shoulders, arms and hands. Yet the body of a man does not always represent his real standing in mentality, but rather his

belief about the presence and condition of these qualities in himself and in his world. Thus, a head does not always represent its owner's intelligence, but his *belief* as to the presence and power of intelligence in himself and in his world. The neck does not always show how much grace there is in the soul, but instead it may be indicating one's belief as to the reality of grace or graciousness in the world. So, our belief about power is represented in our shoulders, arms and hands.

Our shoulders signify our belief in power to uphold. If you realize ability in the relationships that you feel called to uphold, then your shoulders are erect, poised, strong and free. They will be curved or angular, according to your beliefs about your relationship to the race; if it is that of upholding in a square way, then there are square shoulders, if in a graceful way more than the way of strength, then the curves in your shoulders will be pronounced; but whether square or curved, they should be strong and erect and your back not bent with a sense of being over-burdened.

When people think they have so many burdens to carry and so very much to uphold they get a little hump between their shoulders. Even in youth this has been seen where too much responsibility in some relationship of life has been assumed.

Like Atlas, we try to carry the world on our shoulders. Our world is ourself and we are one with our world as we know it is within and not altogether outside ourselves. We know then the world is what we make it and it need not make us unless we choose.

"Come unto me, all ye that labor and are heavy laden and I will give you rest," says the great shoulder of the universe ("and the government shall be upon his shoulder." Isaiah 9:6.) the great Burden-Bearer who is not borne down nor weighted by anything He upholds.

"Cast your burdens upon the Lord" is the inspired instruction, and so we drop our burdens into Omnipresence, and it is as though we made nothing of them; they cease to be burdens in the sense of heaviness and weariness. The Almighty is never bowed down with burden-bearing. Let Omnipotence be your yoke-fellow,"Take my yoke upon you. * * * for my yoke is easy and my burden light." Matt. 11:29, 30.

There is but one responsibility—the *response* to the Spirit ever ready in the heart and on the lips ("Man's word shall be his burden." Jer. 23-36) and in it is joy not heaviness.

If there is pain in the shoulder, if there is a sense of inharmony or disturbance of any kind, the healing is through knowing there is no responsibility to be borne, no burden to carry, you are Spirit, you are free.

The arms stand for belief in power to extend your thoughts, works, influence or life. If you are normal in your feeling of ability to radiate and go forth in your expressions of power, then your arms do not trouble you; but if there is a feeling of limitation, of being bound, that you cannot serve or influence those who seem far from you, these beliefs outpicture the arms in pain or helplessness.

Those who have felt that their power depended upon their human will have tried to extend that power, but have had it crossed or resisted by another human will and their arms have dropped to their sides paralyzed.

Paralysis comes through a sense "thus far and no farther" shown in people whose strong human will has been thwarted, crossed or opposed by a will before which they feel powerless. The healing of paralysis is the realization of but one will—the Divine Will, that wills the good of the whole.

A lady after coming into truth was still unable to overcome a terrible sense of pain and powerlessness that came at times into her arms. While telling her trouble she also described a feeling of desire which she had had to go to a poor woman, a stranger, and give her healing.

"But she would think I was presumptuous and my friends would think me insane if I offered spiritual treatment," she said.

She was shown the connection between her refusal to extend her power and the trouble in her arms. Thereupon she corrected herself and healed the woman by God-power for the "stranger" received her gladly and the lady herself was delivered from the torment that had been in her arms.

The hands represent our belief about deeds and especially our belief in power and skill in doing things. When you believe that you are doing what you can as well as you can your hands are all right. They work easily and freely. So long as there is the consciousness of letting the inner skill and power work through your deeds. But if there is a feeling of inefficiency or that the skill is not used along lines true and straightforward or that things are hard and cruel, these thoughts may be the cause of the crook in the fingers and the pain and sometimes weakness which end in uselessness.

Your hand is God's Hand, all sufficient to do whatever blessed deed it is your wish to do. Let no self-condemnation nor that of others ever delude you into failure. You are sufficient unto yourself.

Let this trinity of power, your shoulders, arms and hands demonstrate the omnipotence of your Good everywhere. There is no need of bearing heavy burdens, of holding back your good intentions, no need of wire-pulling or underhand work or the exploiting of one's fellow-beings.

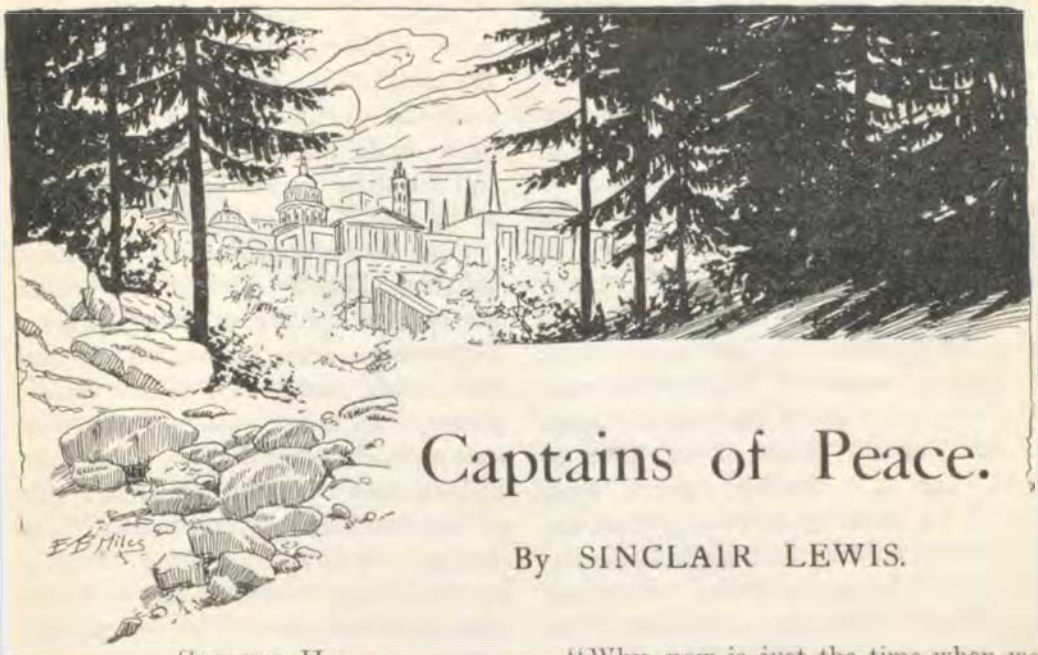
Selfless love is the power that keeps these manifestations true; that service which is not for gain, not an exchange or for reward but it is a joy just in the doing. Sometimes though there has been an unselfish serving, a sense of injustice or of hard work, or of doing things that receive only ingratitude and unkindness may seem to spoil this trinity that should never be spoiled.

True thoughts manifest as true contour in the body. To love service, to love to exercise your power for and not against others, to bless them with the blessings with which you have been endowed, this is the way to show forth the beauty, health and strength of the shoulders, arms and hands that glorify both God and man.

Courage and Vanity.

By Sheldon Clark.

When present perils press you sore,
And danger sweeps your stormy seas,
With spirit, wisely show thou more
Of courage and of manly power;
But, in the idle, quiet hour,
Reef your sails; lest they shall swell
Too much, before a favoring breeze.



Captains of Peace.

By SINCLAIR LEWIS.

CHAPTER II.

"Why," cried David Osborne, in his soft cello voice, "I didn't expect to find you so young, Jarl Nordenhaus. But I remember your pictures. Yes, it is you."

"Mr. Osborne, I have come—in a monoplane, across the ocean—straight from the decks of a Fighting Zeppelin. I have seen thousands of tons of picric acid and melinite in German arsenals, ready to destroy all England—then, perhaps, America. This war must stop. We must have a Peace Army of scientists, laborers, mothers, of all nations; we must have peace 'if we have to fight for it.' I shall give to it my knowledge of Hertzian waves; my radium tip electric-wave-collector for aeroplanes; my televis, for seeing the movements of enemies fifty miles away as in a picture."

"Splendid!" glowed Osborne. "A World Army of Peace. But now? *Now?* I admire your courage. Peace now—with America preparing to line up with England against Germany and Denmark and probably Japan, in a world war? Peace now?"

"Why, now is just the time when we *need* World Peace, isn't it? We, we two, must act now. You know what my electrical inventions are. I know what your great brain and great fortune are. We two can stop war, now, if we want to."

"The Power of Thought," mused the poet. "Yes, the giant Thought of Peace, even though contained in two little brains, can control nations. Thought. Thought..... Yes, we shall do it. We two shall stop war."

"We can raise an army that will crush—"

"No!" cried Osborne. "You are young. You have not thought how evil war is even when it is directed against war. We may have to fight—but only so much as a policeman, who stops two fighting men, does. It is the Thought of Peace that will win, not the arms. We are but tools of that Thought. Do you see?"

Jarl did not, entirely. He was too active. He was to learn.

David Osborne continued, "Don't think I'm merely musing. You must understand this principle, if we are to

win World Peace. It is because men have been more content to fight and drudge than to think—vision, visualize, use their inherent mental power—that they have gone on fighting and drudging, in spiritual ruts. Here we are. We two have allowed the Thought of Peace to sway us. Well, let's be logical. Let it continue to do so. Meanwhile, it may be that we must do some fighting, to stop the present evil; just as you have to grab a couple of drink-crazed men and keep them apart till you can sober them. But not 'peace if we have to fight for it.' Rather, 'peace even though we must by force stop these armies from fighting and make them listen to the Thought of Peace.' Get your metaphysics right, son, or we two little men can never win World Peace!

"Yes. World Peace. Just as your aeroplanes are things that are glorious thoughts; so this peace is a thought that is a glorious thing; a thing that shall be. Touch that bell by you, please. It's for my wireless operator. In forty-eight hours we shall have the leaders of American thought here!"

Into a great hall in David Osborne's garden five hundred men crowded, forty-five hours later. Gyroscopic monorail and 'planes had borne them at a hundred miles an hour to California and the great chief.

Beside a slender girl whose paintings hang in tender, perfumed boudoirs of Paris, adored by countesses, strode the president of the American Federation of Labor. For the first time, the Socialistic candidate for president linked arms with the president of the sugar trust, on one side, and on the other with the Bishop of New York. Captains of industry were willing to pour out millions at the behest of Osborne, for they knew that the great business to which they had given their genius would not tolerate the blocking of the highways, the destruction of warehouse and crop and mine. Labor leaders came representing the men who with their strong hands make the wealth—men who do not wish to be made the bloody meat of bullets and let their painfully reared children go in rags.

They listened while Jarl and David Osborne, aided by minister and millionaire and mother of sons, gave their plans. Enthusiasm grew intense. There was the aiding light of humor, when a grumpy lieutenant colonel of the American army declared that he, trained as a soldier, knew that war was wrong. "As a constructing quarter-master," he shouted, "I have built forty barracks. Do you think I want to see war come and tear 'em down? burn 'em up? Not on your life! No, sir!"

Then, the hour of action. Speaking very simply, David Osborne said, "Out of my five hundred millions of dollars, I can get hold of one hundred millions in one month, and three hundred millions in six months. This, all of it, I dedicate to the Peace Army—and the remaining hundred million when I can get hold of it. Comrades, we shall organize, collect and pay and equip, the greatest, though not the largest, army in the world. We will then say to England and Germany, 'Make Peace.' If they will not, then will Hertzian waves of Jarl here make them listen to us; stopping their ships, picking out the leaders, freeing the poor beguiled rankers to go back to their work and their babies. The privates do not love killing and being killed. The starred leaders love that. All my wealth, then—and all my thought. Who is with me?"

The crowd flared to its feet with one great "I, I want peace!"

The labor leaders promised to aid by bringing their men. The scientists and aeroplane-pilots promised to aid Jarl in equipment. Other millionaires promised

millions. The soldiers promised to drill. So the congress broke up, with the Peace Army founded. There was not, as yet, one single man wearing that army's uniform. What of that? These men had the thought, the Living Thought of the army; and that was far more—even from the most material, "practical" standpoint than uniform or cannon or corps.

Down the terraced slopes they hastened, a light as of exceeding peace and comfort on their faces, to prepare the army. They seemed men transfigured. At just that moment, there were other men transfigured far otherwise.

Six thousand miles away, the German dirigibles had destroyed a dozen English towns and landed a great force before Fort Edward VII, the great fortress whose steel and cement roof, pierced for aerial shooting, protected it from the bombs of air-ships overhead.

Throwing up trenches with their little bayonet spades, the Germans advanced, hurling a steel menace of 3m. shells against the beleagured English, who skirmished out of the fort in brave lines. Between the two forces, a terrible zone of a thousand yards was swept with a solid mass of separate bullets. The sixteen inch guns of the fort vomited ecite shrapnel shells toward the advancing echelon. For two hundred yards about each bursting shell, men who had been straight, smiling youths became rough piles of grotesque sausage meat. What had been a pianist's miraculous hand became a lump of grim death. And the survivors were worse than dead; yellow with terror or turned into demons of murderous passion. The English were nearer. The Germans retreated a hundred yards. Lest they serve as shelter for the Germans, cottages which had, the day before, been joyous with winter sunshine and tumbling with happy children, were destroyed by the English guns. One certain gunner had to aim on his brother's poor little house..... Over both forces, aeroplanes dropped bombs or fluttered to earth, pierced by aerial gunnery.

The Germans lay in rows of death. The reserves, once gay young citizen soldiers of the Landwehr, came trooping up, prematurely aged to the horrible old age of the young murderer. England was protecting her fortress..... And she was making it the more certain that Germany would enlist Japan. Death was preparing death.

The news of this Battle of Fort Edward VII set Jarl off at even more zealous haste. Within a week, David Osborne's millions had purchased a great level ground of thousands of acres, in Kansas. Here flocked trained electricians, aeroplane makers, ex-army officers and other experts, with thousands of labor union men—the greatest foemen of war. From Japan and France and even England, lovers of peace flocked to America, on receiving Osborne's messages.

To many, the formation of the new army seemed very strange. First, it contained a large proportion of women. Not only as nurses and cooks but also as quartermasters and paymasters they were not to be rivaled. And their deft fingers made possible the swift construction of the mechanism on which General Jarl depended for much of the army's success. There was the televis—enabling a commander to follow an army miles off, to see the very shoulder straps of his rival chief without being seen. Using this, the commander could see to direct his projectiles, flying at his will through the air, on Hertzian waves. Finally, there were the radium-tip electricity collector aeroplanes — nicknamed "rad-tips." For these last, men handled the great aluminum-alloy sheets of the planes, bodies, elevators and horizontal

rudders; but women prepared the delicate collecting poles, tipped with radium salts which gathered power from the air, to be supplied to the quiet wheel of the engine. Without an ounce of gasolene, almost without sound, these aeroplanes could make over a hundred miles an hour, carrying a ton. "Active" gyroscopes gave perfect stability. The machinery was controlled from the cabin by a checker board of circular "squares."

Here was the first formation of the army; changed somewhat, later, but preserving its characteristics — usefulness instead of tradition; internationalism; consistent recognition of women; use of scientific inventions more than armed separate soldiers:

Lieutenant General Jarl Nordenhaus commanded. Under him were six corps, each under a major general; each having several divisions commanded by brigadier generals.

Corps I: Manufacture. Major General Burke Monohan, till then president of the Indiana Tool and Electrical Appliance Manufacturing Company.

Corps II: Aviation. Major General Desdaignes, the French maker of aeroplanes.

Corps III: Artillery, (Hertzian controllers and aeroplane guns). Major General McClennan Smith, a resigned captain of the United States signal corps, who regarded war as murder.

Corps IV: Subsistence and Finance. Major General Mary Abbott, at once a lecturer and a great business woman and trusted adviser of uncounted troubled men and women along the Pacific Coast. In this corps served nearly half of the women of the army. David Osborne, who had refused a major-generalship, commanded the Division of Finance. The corps supervised food supplies, camping equipment, after work amusements (which made the Peace Army a healthy, wholesome, contented band), hygiene and nursing.

Corps V: Communication and Miscellanies. Major General Lord Arden. (Arden, an English earl, dropped his title, after a few months). His especial charge was the motor cycle cavalry, motor cars, the wireless and many details which could not, at first, be assigned to separate divisions. Arden, who was the most liberal and energetic of English peers, worked twenty-five hours a day, at least, in the belief that through the Peace Army he could best save England.

Corps VI. Infantry and Navy. Major General Takahara, born a Japanese coolie; raised by his own efforts to an office in the imperial council, after service in the navy. This, the smallest and least important of the corps, never had a work of its own. Its men were mostly used in the big manufacturing, subsistence and aviation corps; though they were trained as reserves.

The fact that Esperanto was universally known at this time permitted the chiefs and soldiers, no matter what their nationality, to converse. It might have been called the language of the army, though English was more used.

On a bright December morning, David Osborne looked over the great field, where aeroplanes were being set up, shops for electrical manufacture being built, men trying out new 'planes, or being drilled in swift motor-cavalry evolutions. His eyes lighted and his lips curved with pleasure. "How the uniforms stand out against that snow," he said to Jarl. "And the men and women —they all seem so happy, just when they're busiest. It's a pageant of peace; the kind of a pageant we'll keep going, when war is dead and we take away its trappings for the heroes of industry and thought. Why, this is a fairy army— and a poet's war. With these gay peo-

ple one wants to charge on the dragons, as they used to do in romances. Yes, it's the first poets' war since the crusades—and the only useful one of all time. I say, look! What's that body of men?"

Jarl saw a group of American soldiers, in khaki, riding at full tilt into the field.

"State militia!" cried Osborne. "Trying to stop us? Poor lads—if we have to turn the Hertzian waves on them —No! Good!"

General Lord Arden had dashed up in his motor car. The drilling motorcycle troops surrounded the advancing state militia; covering them with motor machine guns. The militia stopped. There was a parley.

Then across the field came an orderly on his motor cycle. Saluting Jarl, he cried, "Four companies of the Iowa state militia, general. Sent by the governor of Iowa, at their desire and with his compliments, as Iowa's contribution to the Peace Army. The colonel begs to await your commands."

"Send him here," nodded Jarl.

From the khaki-clad men a figure detached itself, when the orderly had ridden back, and—it was a woman who trotted her horse across to Jarl! In amazement, he made out, through binoculars, that it was a girl of twenty-four or five; clear skinned, riding like a soldier; her sweet face very serious; her small, well-moulded hands keeping a military grip on the bridle reins. She was clad in khaki blouse and divided skirt. On her shoulders he saw shoulder straps, with the eagle of the colonel.

She rode up and dropped from her horse with quick grace. Saluting with grave respect, she said gravely, "General, I have the honor of bringing you these troops, the followers of my father, the governor of Iowa, who placed me in command. I await your orders, sir." She looked back at the troops she had led. A forlorn quiver moved her lips, as she thus resigned them. Then the lips drew into stern tightness.

"I thank you and your father, colonel," said Jarl. "Do I understand that you are willing to join us, too?"

"Yes, general."

"Your name?"

"Gloria Harben."

Colonel Harben, you are appointed to service under General Miss Abbott. As a colonel. Take her this note."

The girl saluted and rode off. Jarl turned to David Osborne, with a light of joyous confession in his eyes. David smiled, as one who understood.

"I like that Colonel Gloria," said David. "And I think that no less a personage than Lieutenant General Nordenhaus likes her, too."

"He certainly does," admitted the commanding general, and his eyes found interest in a part of the hurrying camp. They were directed, strange to say, to the part of the field where Colonel Gloria rode.

End Chapter II.

Debt is just as much a habit as saving. Every man will admit that saving is a habit, but if one really has the debt habit he can always show you that it is due to "a combination of unfortunate circumstances."

Your Creative Intelligence.

FAITH IN THE HEALING POWER OF LIFE—YOUR SUB-CONSCIOUS INTELLIGENCE AND ITS WORK—HOW IT GUARDS YOU, DAY AND NIGHT—WHERE YOUR CREATIVE INTELLIGENCE RESIDES—WONDERFUL POWER OF FAITH—A WAY TO CURE HARDENING OF THE ARTERIES BY EXERCISE—THE RIGHT CONDITION FOR CURING DISEASE—RETURN TO NATURAL WAYS.

By WALTER DEVOE.

You have been trying to comprehend infinite Intelligence by contemplating the vastness of the Cosmos, the orderliness of the universe, the unchangeableness of Law and the eternity of time; very good mental exercises for certain faculties of the mind and especially good for those who have taxed themselves with the weariness of details. You still want more faith in the healing power of Life so that you can trust its intelligence in you to do the right thing and co-operate with it to bring about the best and quickest results.

Your intelligence is an individualized form of the infinite Intelligence and it is this marvelous Intelligence of You that has organized this complex physical organism and is constantly striving to correct the mistakes made by the one per cent of intelligence which you call your personal mind. Seek a larger knowledge of the organizing and healing wisdom of the ninety-nine per cent of Intelligence hidden in your nature and you will be less wayward in your wilfull disobedience of the laws of life and will humbly follow your soul in the ways of peace and perfection.

Your subconscious Intelligence stands guard over its organism day and night. It has a vast army of policemen—seven thousand white corpuscles to a drop of blood the size of a pinhead. These white corpuscles travel through the veins close to the walls. If there are particles of poison or destructive germs anywhere in the tissues these white corpuscles, as forms of intelligence, sense their presence and immediately penetrate through the walls of the veins, seek out the elements to be removed and consume them. The body would be destroyed in a few hours by waste matter were these white corpuscles not so eternally vigilant.

The old idea that disease is of God is in a sense true because the Intelligence of the Soul is the Intelligence of God and all acute diseases are caused by the activity of this soul Intelligence in healing the body. Take pneumonia for instance. The fever is simply the sign of the increased activity of Life and this is proven by the fact that the number of white corpuscles increases from seven thousand to thirty thousand in three hours, and within forty-eight hours there will be as many as a hundred thousand in a tiny drop of blood. This

increase of corpuscles means that the supervising Intelligence has determined on a general house cleaning in the body in order that it may not be destroyed by its own impurities. It may be aroused to do this cleansing by the stimulating effect of a draft or by mental excitement or by the increase of its own vital ability, as a housekeeper, long anticipating a house cleaning, wakes some morning feeling particularly fit and immediately throws everything into disorder that she may bring about greater cleanliness and order. Diseases are not necessary and do not occur when the body is kept pure and clean by right living.

The Creative Intelligence of God is in the spiritual nature or soul of man. The flesh can do nothing of itself; it is the creative power that forms cells and acts upon them intelligently with a purpose learned from the Wisdom of the eternal Mind. You should have faith that your creative Intelligence is protective and constructive every instant because your faith encourages its activity. Those billions of white corpuscles in pneumonia are created in a few hours to accomplish a healing purpose; other marvels of creative intelligence are being accomplished in your body every day. Think of what occurs when a nerve trunk is cut and is repaired. When a telephone wire cable is broken, all the wires in that cable have to be connected again with just the right wires or messages will go to the wrong phones and there will be utter confusion. When a nerve trunk is cut ten thousand such nerve wires have to be joined, each to its proper mate, or the thumb will get a message meant for the little finger, etc. Now your soul intelligence—I like to call it soul intelligence to emphasize the fact that it is the superior, spiritual, immortal YOU—will connect those ten thousand nerve filaments correctly, provide the substance for repair, and then use the nerve as though nothing had happened. Is there anything impossible in the way of healing to such a miracle worker when the proper conditions are provided?

Dr. J. H. Kellogg, the noted surgeon, states that the intelligent activity of the intestines has caused them to move about and expand until a long pin which had become stuck in the membrane head up, was turned head down and thus carried downward with the food. But this was a simple adjustment to the intelligence which can reconnect a nerve trunk.

Dr. Kellogg also cites cases where life has built a new liver lobe and substituted a new pyloric orifice for one that had been cut out. It has shown its ability to make the best use of the remaining half of a stomach and has got along without a large part of the colon. I have seen cases where faith has lengthened a shortened leg two inches and made it normal, actually growing new bone substance to accomplish this miracle. I do not wish to teach that Life does these things under any and all conditions. It does them under the right conditions. It will restore health under conditions of natural outdoor living that it will not restore by the most fervent exercise of faith that can be brought to bear without the outdoor life. Again when outdoor life, diet, breathing, and exercise do not accomplish a cure, faith and prayer will make the conditions for restoration. In any case it is the right conditions of mind and body that enable Life to restore. You can poison your body with foods, stimulants and drugs until the activities of life are paralyzed and you can suppress its activities by a thousand different mental means, but for restoration you have merely to fulfill the law or condition through which Life manifests and then you will see it demonstrate its wonders.

Artereosclerosis or hardening of the

arteries is considered an incurable condition but Sanford Bennett, who grew twenty years younger from fifty to seventy and is still at it, demonstrated that hardened arteries can be renewed, by wilfully directing the cleansing and restoring currents to every muscle in the body by tensing and relaxing exercises carried on while lying in bed.

What then determines the right conditions for cure? The body and each separate organ exists for use; then the law of right use determines the means of cure. The nerves that use arm muscles were not formed by abstract thought and no amount of abstract thinking will develop muscles. Willful use of muscles will call all needed elements of mind into activity to build muscular fiber because it is the use of an organ that causes increase in that organ. The exercise of spiritual thought while eating will not increase the power of assimilation, in fact it will weaken assimilation because it withdraws the blood and all mental forces from physical processes to spiritual faculties. Concentration of mind on the pleasure of eating is the best means of strengthening the assimilation excepting that vigorous outdoor life which makes cells demand food and inspires all the organs to supply the demand of the cells.

Man is all mind and that mind is potentially perfect. Man's mind was not sent forth into physical experience with perfection actually manifest. Man develops his potential perfection into actual perfection by a process of evolution. If this evolution through experience were not necessary then a set of metaphysical formulae would set us all right and restore all minds to perfection. Something more is needed to reveal physical perfection because each intelligent mind is different from all others in expression and the need of each is different. The diet suited to an Asiastic may not be suited to a Caucasian who has evolved entirely different mental and physical conditions. A vital temperament and a mental temperament get different results from the same foods because the inner Intelligence is of a different character. Then let us not try to compel all to eat in one way or to think in the same manner, but seek each one to know his own mind and possibilities that he may learn what the marvelous soul intelligence can teach of the ways of Life.

Return to the ways that are *natural* and you will discover the ways of Life. Your external nature was formed to live close to the "garment of God" which is surcharged with His vital presence. Active life in the cold air of winter will arouse all your muscular system into activity, increase the circulation and the nourishment of every cell and give appetite a cause to exist. The cold air will electrify the blood and nerves with the ability to resist colds, germs, and all effects of sluggish conditions.

The warm sun of summer will increase the elimination of impurities through the perspiration, vitalize the skin over the entire body as you bathe in the lake or lie on the seashore, and from air and earth and sky your body will absorb the radiance of Nature which is the breath of Life.

It is *natural* for you to have an active, creative mind and your mind will show forth greater force and ability for constructive work after it has learned to commune with nature and inbreathe her vigor. The resultant physical vigor will revive all sluggish mental energies and it will seem a simple matter to throw great force of character into your work and compel it to reveal success.

It is *natural* for you as a living soul to keep in tune with the Infinite Mind and feel its divine impulse of Love expressing as good will, generosity, good cheer and kindness to everybody. Remove the physical and mental causes of sluggishness and depression and you will know that to be good and to do good is the most *natural* condition because you are a form of that infinite Intelligence which is Goodness, and Wisdom and Power for all and in all, forever.

The Great Health-Giving Trio.

A THREE-FOLD CURE FOR A COMMON DISORDER—THREE MINUTES' DAILY EXERCISE ALL THAT IS NEEDED—DEEP BREATHING AND HOW IT BENEFITS—HOW TO HAVE A SUPPLE SPINE—"THE LIVER SQUEEZER."

By FRED G. KAESSMANN.

The world, as a rule, suffers from constipation. Constipation leads to auto-intoxication; with auto-intoxication leading to almost anything. Yet neither Mr. World, Mrs. World, Miss World or Master World need suffer from constipation and the many ills following in its trail—if willing to pay a trivial price for freedom.

What is the price? About three minutes of time daily.

What is the "cure?" Three forms of exercise guaranteed sugar-coated and easy to take.

What is the percentage of cure? One hundred per cent—where faithfully followed.

Seems to cover *your* case, too, this one hundred per cent, does it not? Very well. Here are the three exercises. You should be charged $10 apiece for the information—but if you will renew your subscription to this fine publication—we will call it square.

The Great Health-giving Trio:

First of all, upon awakening, take twenty deep breaths. Lie flat on your back while doing so. Breathe from the abdomen UP. Push up the abdomen—then breathe. Take twenty of these. Result—healthy lung tissue, better respiration, improved circulation. The oxygen introduced into the blood will burn up impurities—and pure blood spells health. The massage given the bowels is useful, too, in promoting vermicular motion.

Secondly, bend forward twenty times in an effort to touch the floor with the tips of your fingers. Do not bend knees, or, if you must, bend them but slightly. As you come to the erect position, raise arms up over the head. Do this twenty times daily. Result: Keeps the spine supple, and supple spines mean long life. So long as a man's spine is supple he remains young. When his spine becomes stiff—you find old age advancing. Incidentally, it may be said that the cerebro-spinal column finds this work stimulating and beneficial. By all means become thoroughly well acquainted with this exercise. Much more could be said in its favor—but let this suffice.

The third of the great trio is to bend your body twenty times daily strongly *to the right.* This trick I learned from Edward B. Warman. Rather, from him I learned its full significance. He calls it "the liver squeezer." So it is, too. By turning strongly to the right, you force the gall bladder, located beneath the liver, to excrete gall or bile, and this operates materially to assist you in overcoming the slightest semblance to constipation.

You now know the great health-giving trio.

You understand, also, WHY each is valuable.

The rest is, as the boys of the street say "up to you."

If you will do these faithfully for thirty days, you will be able to overcome even very severe cases, and thereafter you will have no trouble at all in keeping yourself in fine physical trim.

Oh, yes, other things will help, such as drinking daily a sufficiency of water, but the three alone will do wonders. Besides, I know that the more I tell you to do the less you will do—so tie up to these three—and be happy.

The Wings of Agony.

By Florens Folsom.

Dabbled with hell-mire, splashed with blood by travails of death and birth,
They bear their wearer over seas and out to the ends of Earth;
Through shuddering horror-glooms of Hate where withered bodies crawl,
Doomed, in the womb that was their tomb, to fail of bloom, to fall.

Who swings aloft on those weird wings, little to him and dim
Show serried cities in their pomp,—church, bank, and prison grim;—
For he has won, 'neath a still, calm sun, to that Presence bright and mild
Which broods above our discords rude—the One Eternal Child.

And this seems, first, more terrible than Envy, Greed, or Hate,—
So purely peaceful is ITS gaze, so sweet-compassionate;
IT recks not of our evilness; IT knoweth not our ill;
And we,—stained, tortured, shivering,—what can we, but be still?

Then, as our Wings hang poising,—hushed, hesitant, alert,—
Into us steals the sense of LOVE without or pain or hurt:
UNUTTERABLE AMAZE
AT AUGHT THAN LOVE AND PRAISE.

VIEWS AND REVIEWS

—BY—

WILLIAM E. TOWNE

Be the Boss Yourself.

Everyone gets hypnotized by foolish ideas and allows them to suck out his energies. With all the forces of the intellect and the emotions centered around some pet worry or fear or vain creation of the imagination, how can you expect to be happy or to accomplish anything?

Only he who learns to command his own forces can grow in the direction he desires. "He whose spirit is without restraint is like a city that is broken down and hath no walls." When you are hypnotized by an idea or a fear or a worry your spirit is without restraint. You need the balance wheel of the intellect to restore your poise. You need to gather your forces, bring them to a center, and keep them where they will work for the things *you desire* and not dribble out in fretful repining over something that possibly doesn't concern you and that you can't help.

Turn away from your eternal contemplation of the things you don't want. Break up the habit of your mind which would run around and around in a circle because it is hypnotized by some negative thought. Get interested in working for the things you *do* want.

Creative Activity and Life.

Immanuel Kant, condemned by the doctors to a life of inactivity and an early death, built himself into a comparatively healthy man and lived to be eighty years of age by breathing, walking, and practicing auto-suggestion. When he took up "the deep breathing fad" he "renounced the doctors and later denounced them," according to Hubbard. "He denied that he was sick, and at night would roll himself in his blankets and repeat half aloud 'How comfortable I am, how comfortable I am' till he fell asleep."

After this we do not wonder at finding Kant saying, "Mind is supreme, and the universe is but the reflected thought of God." Kant was evidently one of the first real practical New Thoughters.

I know a man who belonged to a consumptive family. There came a time when he was the last of his race. The physicians said there was no help for him, that he must go the way of his brothers and sisters and forefathers and foremothers. There came a day and hour when he locked himself into his room and faced death, and demanded life from within himself. He touched within himself that depth of power which speaks through intuition in response to earnest desire and need, he found that "point of sincerity," as he termed it, which forms the very basis of self-expression and he determined, in spite of his desperate condition, that he would live and become healthy.

And he did. Today a healthy tan is upon his cheek and the glow of health dwells in his eye. The vital spark of life was given freedom by self-expression along natural lines. He lived in the open air. He lived *his own* life. He

VIEWS AND REVIEWS

By WILLIAM E. TOWNE

threw overboard the frills and furbelows and insincerities and affectations of society—of what we call life—and built up step by step from the very foundation a new, simple, and natural structure of life, and this structure had its basis in *individual self-expression*. Instead of accepting without question the dictum of his physicians he followed his own instinct and determination and will and illumination, and the end thereof was health.

Another man had been given up as a hopeless case by those who make a specialty of treating disease with medicine. His kidneys and liver and heart and various and sundry other organs were hopelessly diseased, they said. This dictum aroused the slumbering spark of life and individuality, and the man sat up in bed and said, "I don't know *how* I will get well, *but I will get well.*" Then he paid and discharged his physicians, threw all the medicine he had left into the kitchen sink, and started in on his own account to find a way to health.

He practiced breathing and thinking and regulation of diet by common sense rules. He ate, slept, worked and played as a sensible being should, and steadily, step by step, he climbed back to health. That was over ten years ago and today he can do more work and do it easier and enjoy it far more than at any previous period of his existence. And every organ in his body functions properly and does its work without complaint.

But all these men were exceptionally *active*. They did not sit still and *theorize*, or simply affirm, once they had made up their minds that they could help themselves. They did affirm, they did formulate their faith in words, but they immediately set about *doing something*. They followed their intuitions but they followed them *into activity, into expression*. They did not let their creative forces go to waste like the propeller of a ship whose stern is raised out of the water. They all carried their ideas into *individual* action. They did not pattern after the accepted. They were pioneers. They struck out in new and untried paths when they found it necessary. They did not hesitate to call upon the unknown for more life. They refused to be bound by the accepted, the established and conventional views of life and health. Had they done so, had they accepted without question or doubt the dictum of their physicians and of conventional society, they would have been laid away in the earth and would not have lived the long, useful and efficient lives to which each of them attained. They had faith sufficient to enable them to *step out* upon what *seemed* a void, and they found the solid rock—the rock of being, of the principle of life itself which exists eternally for those to rely upon who have the faith and will to seek it.

I cite these cases, not with the idea of proving that the physician does not have a place in curing disease, but to show the necessity for independent action, for reliance upon self, for faith in the creative powers in the individual life, and with the hope of inspiring new courage within someone who may have "lost his grip" because of the adverse dictum of those upon whose judgment it is the fashion to place all reliance.

What Makes a Genius.

"He believed a thing first and then set the mighty machinery of his learning

VIEWS AND REVIEWS

By WILLIAM E. TOWNE

to bear to prove it. This is the universal method of great minds—they divine things."

So writes Elbert Hubbard of Swedenborg. And so it is with woman and her intuition. She knows but she doesn't know how she knows. It is a remarkable fact that a woman knowing nothing of machinery or mechanics will by bringing her instinct to bear get far better work out of a machine than a man can possibly do who understands the physical structure of the machine and knows all its different parts and their relation to each other. The man laboriously reasons. The woman knows. The man throttles the knowledge that is pushing to the surface by the ever present idea that he must reason about it first. The woman trusts and acts and "gets there just the same"—sometimes.

In dealing with matter we must use reason, but in dealing with life and principles we must of necessity fall back upon intuition and faith.

It is the combination of intuition, imagination, and reason that makes the giants of invention. In the successful inventor these faculties are co-ordinated and work in harmony. The inventor first divines and imagines, and then organizes a mental picture of his machine. Then intellect comes upon the stage and deals with the material substances of which the machine is constructed. Intellect determines the structure of the different parts and decides their relationship.

Without intuition and imagination and faith there is no progress.

On the other hand, without intellect there is no order, system, stability. Intellect keeps intuition and imagination and faith within bounds and serves as the balance wheel of sanity.

BRIEFS

By WILLIAM E. TOWNE.

* * * Uncongenial companionship develops one's own resources. Ease and comfort are dangerous to your existence. A stagnant mind and body grow out of unlimited wealth and the absence of necessity. Necessity is indeed the mother of invention and the spur of progress. Nature has no other way to bring out your resources than by compelling you to depend upon yourself.

* * * There is a fast increasing sentiment in favor of the elimination of detailed stories of crimes from newspapers. We wouldn't care to invite to our homes as a means of entertainment the worst of thieves and murderers. Why then should we admit the sordid and cheap accounts of their exploits? New crimes are fostered and developed by these stories. The mind, the heart, the eye, should not be assailed by these collections of undesirable sensations. Especially should the plastic minds of children be protected from such unhealthy suggestions. In this connection Rev. Zedd H. Copp, of Washington, D. C., makes a sensible suggestion. It is that newspapers segregate criminal news by publishing such in separate editions or on separate sheets of their regular editions.

Progressive Legislation in The Land of The Maoris.

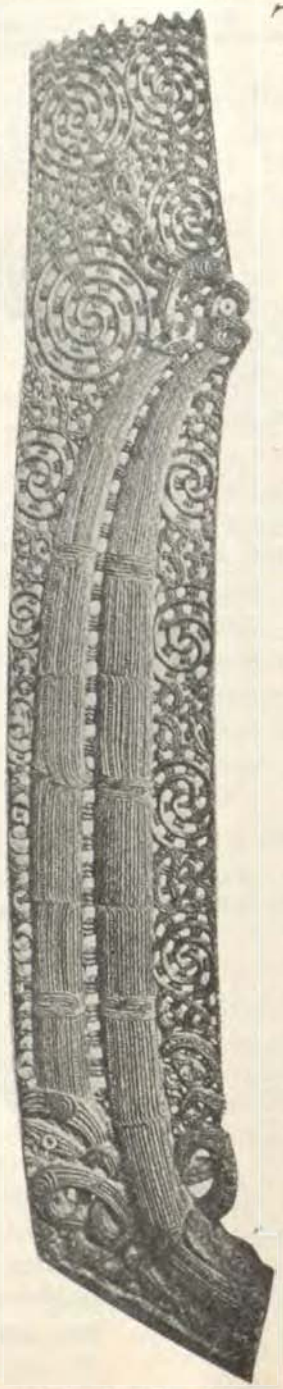
By STANLEY BOWMAR.

If a world wide chain of meetings were organized, to be held at the same hour on the same day in the capital of every country in the world, the first would take place in Wellington, New Zealand. Each day breaks first on this Far South British Dominion. New Zealand leads with the dawn.

And New Zealand leads with other things, which count for much more to its people and which, for students in other countries, have a significance far greater. They have put into practice new thoughts in Government, and at the same time have retained the good in the monarchial system of Great Britain.

The Government (the people) own the railroads, the telegraph system, and some of the coal mines; have their own State Life, Fire, Accident and Employers' Liability Insurance Departments. The larger cities own their own electric car lines, the gas, electric plants, water works, and abattoirs.

The State Fire Insurance Office, established in 1907, has reduced the premiums on some risks by one-third. The private companies predicted a speedy failure for "this latest socialistic experiment" when it started and charged ten per cent less than they did. That was eight years ago. Now, as I have said, on some risks a further reduction of twenty-three and one-third per cent has been made, and the struggling, protesting private companies have, I believe, recently come into line.



CARVED STERN POST OF MAORI CANOE.

The State Life Insurance Department has been in operation thirty-eight years. Against the competition of eleven offices, it has secured thirty-eight per cent of the total number of the policies. Because the state office keeps down the rates to an equitable level, life insurance is much cheaper in New Zealand. My own policy—a $2,500 whole life—would have cost me from $13 to $15 a year more had it been taken out in this country.

The railroads being owned by the state, are run for the comfort of the people, at minimum rates. They are run for service, not large profits for a private board of directors, and when any branch pays more than a net return of three per cent, the rates are reduced. Children attending the high schools (at which tuition is free) travel on the railroads on government passes, and farmers are allowed free transportation of fertilizers. It is estimated that farmers and merchants have saved by reduction in freight charges *no less than $15,000,000 in the last fifteen years.* Compare this with conditions here, where the companies privately owned have proved pretty fertile fields for the cultivation of millionaires. Once the railroad corporation lobbyists get the ear by lining the pockets of the legislators, everything else is easy. With the help of these high-voltage patriots and lawmakers, the corporations in this country (so altogether free and glorious) have increased the freight rates, in the last ten years by eighteen per cent. New Zealand has no millionaires. They don't want them.



YACHTING OFF THE AUCKLAND COAST.

Even a small measure of justice is worth all the Rockefellers, the Dr. Pearsons and Carnegies in creation. Given justice and led by their own leaders, the people will get their own libraries, universities and churches and what is far more important their own happy homes. Everyone knows this, but in countries run by big corporations, or hereditary Lords, Dukes or Mandarins, the average man has to Kowtow and pay tribute to those who are already rolling and rotting in luxury.

In New Zealand it costs the working man less to travel, less to insure his life; most of his clothing and food stuffs are less expensive. In addition, the eight hour day is universal, and the weekly half holiday, with full pay. Sunday is Sunday, a holiday, a day free from grind, even for the candy store workers and the smallest of grocers' "shops." The policeman looks after that.

Labor laws regulating the conditions affecting the employers and employed are pretty well complete. The general tendency is to settle or try to settle on an equal basis the many problems which are incidental to present day industrial life. The Industrial Conciliation and Arbitration Act, which "substitutes the arbitrament of reason and facts for the old methods of force and desire," is probably the most widely known, maybe the most important. Under a better system all this (and the Old Age Pension which insures $2.50 a week to every man and woman sixty-five years of age who has been in the Dominion twenty-five years and has an income of less than $300 a year or accumulated property to the net value of not more than $1,300) will be unnecessary, but meantime they help to make the working man less of a wage slave than he is in other countries, and they are proof that the Government has a heart and mind to think for the poor and unfortunate.

Statistics show that judged by the test of accumulated wealth, New Zealanders are in a more prosperous condition than any other civilized people. The average amount of private wealth per head of the population is $1,675. This is all the more noteworthy because of the absence of the extremes of wealth and poverty.

This comparative era of prosperity dates back practically to the year of the adoption of the present land tax in 1891. Senator James W. Bucklin, who was sent to Australia in 1899 by the State of Colorado "to investigate the tax laws of New Zealand and the Australian Colonies," has this to say in his report:

"As the chief measure of relief the Balance Government had demanded during the campaign, and now passed, the Australasian land value tax law. At once without the Industrial Conciliation and Arbitration Act, or any new labor laws, the conditions of labor began greatly to improve. Wages increased, the hours of toil shortened, the cost of living decreased, and the idle received employment. From 1891 to 1898 the cultivated lands of New Zealand increased 3,500 acres, the value of improvements increased 39,000,000 dollars (practically £7,800,000) and nearly all business greatly improved. In the four years immediately preceding the land tax, in spite of Government ownership and management of railroads, telegraphs, tel-



LITTLE NEW ZEALANDERS AT THE SEASHORE, AUCKLAND.

ephones, insurance, etc., (these undertakings are in private hands in the United States) there was an actual decrease of immigration, over emigration of 17,789 persons, being a loss each year. At once on the passage of the land value tax, the tide of emigration turned, population has increased 122,447, and in the first two years after the adoption of the land tax, the immigration of New Zealand exceeded the emigration by 15,370 persons, and has continued in excess each of the eight years since its passage."

Since the adoption of the rating on unimproved values for the purposes of taxing—which of course means the exemption of all improvements—it is estimated that over $275,000,000 has been expended on improvements, which consist entirely of labor and materials. The effect of this on trade and labor in conducing to the prosperity of the Dominion can scarcely be appreciated.

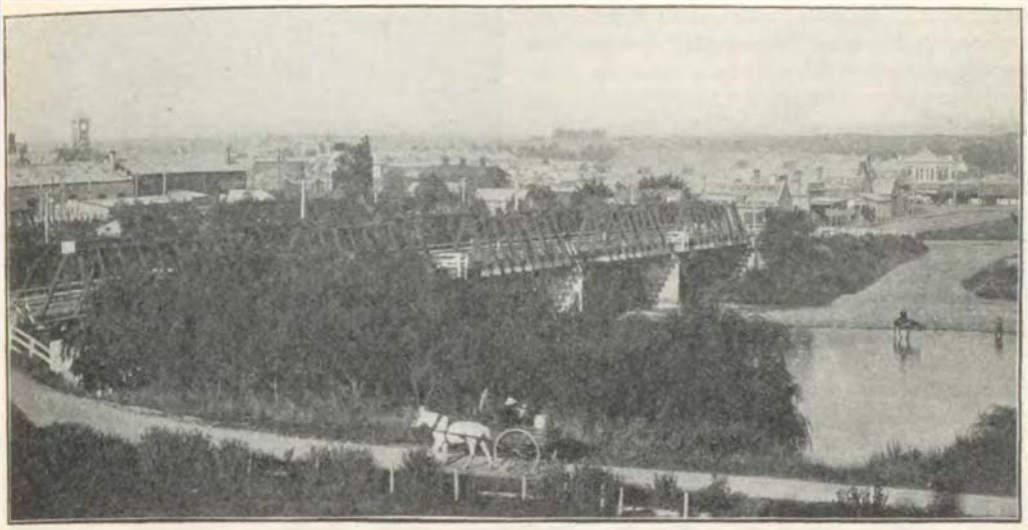
The indications are that the land values tax, known in this country as the Single Tax system, will be increased in the near future. The present tax is too small to eliminate that arch curse of growing communities—the land speculator. But in a country where the power is in the hands of the people (who created its wealth) all these things will right themselves, and it is the earnest hope of all workers for the world-wide commonwealth that New Zealand will take another big step forward and give New Zealanders reason to love their country, not because it flies any particular flag, but because in it equal opportunity has made it possible for all deserving men and women to find happiness and content.

New Zealand.

Before saying anything about New Zealand, let us find it on the map. Look away down near the South Pole—south of Australia, and you will see the three islands of which it consists, lying between Parallels 34 degrees and 48 degrees south Latitude and the Meridians of 166 degrees and 179 degrees east Longitude. On the map it looks quite close to its big-continent sister, but in reality is 1,200 miles away, so far indeed that in climate, products and people, New Zealand is different to a marked degree from Australia. It takes as long to go from New Zealand to Australia, as it does for the Mauretania or the Lusitania to run from New York to England.

The North Island, the South Island and Stewart Island are for all practical purposes New Zealand. The dozen or so other islands scattered round don't amount to a hill o' beans. It often seems to me strange how so small a country could get such world-wide recognition; a country, mind you, no bigger than the state of Colorado, one-third less than California; which could be dropped in a corner of Texas, and then leave an area of 157,540 square miles on which to play baseball.

Down near the South Pole! That sounds cold. As a matter of fact, the climate is hospitable, in the North Island especially. In winter it is not necessary to change from light to heavy weight clothing. It is neither very cold, nor fiercely hot. A comparison of mean temperatures with other countries gives



GORE, A TYPICAL NEW ZEALAND TOWNSHIP.

New Zealand fifty-seven degrees F., England 45.5 F., Paris 51.2 F., Rome 59 F., and New York. 51 F. But it must be remembered that New York has a winter in which the thermometer goes a long way below zero and stays there for weeks, that skating and curling are regular fixtures of every winter in most of the countries named. In New Zealand these pastimes are unknown. Snow falls seldom in the low country and when it does, it is gone in a few hours. There is no sale for ice-chests. Few housewives have heard of them.

Its position and configuration make New Zealand free from the droughts that periodically devastate large areas in Australia. Folk don't live forever in New Zealand, but they do have a pretty good lease of life. For the eleven years' period, 1896 to 1907, the death was only 9.86 per thousand. The death rate of children under one year of age is also the lowest in the world. The climate alone does not account for this. In the South Island, the weather can be, if not torridly hot nor bitterly cold, as mean and miserable as a London winter. There are several reasons for the longevity. In the first place, the inhabitants have sprung from a hardy stock; weaklings don't emigrate so far as our fathers and mothers did. Secondly, the majority work out-of-doors, and, Third, labor's lot is made more tolerable by laws which keep the children in the fields and playgrounds rather than in factories, which protect the women and make life comparatively easier for the men.

Congested city life is altogether absent. Auckland, Wellington, Christchurch and Dunedin are the only cities of any size, and compared with the cities of other countries they are surprisingly small. Not one of them has a population of 70,000. They are all about the same size, ranging from 65,000 to 69,000. What they lack in population, however, they gain in municipal governments, so clean and business-like as to put to shame the gang-plundered cities of the United States.

All considered the smallness of the population is not to be wondered at. Think for a moment how far the immigrant has to travel to reach New Zealand. Think, too, what a break of all home ties it is to go away 12,000 miles. The Scotchman, Irishman or Englishman (and it is from these that New Zealanders have sprung), if he emigrates to Canada or the United States can with reasonable assurance tell his parents and friends he will sometime run home for a holiday. His return journey can be made in from four to eight days. To or from New Zealand is a matter of six to eight weeks on the water, and it takes some courage and hardihood to face it, even in these days of fast and palatial steamers.

New Zealand has been settled by Europeans less than eighty years. The first lot of emigrants arrived in 1840, but before this there had been several attempts at colonization that had failed because of the savage character of the natives, the Maoris. This dusky tribe gave the first few shipments of adventurers a lively time, and dined on not a few. The Maori war of 1860-1871 put an end to that sort of thing and opened the country for settlement, and it is astonishing to

think that in so short a time and at so great a distance from civilization, the country has developed so fast that she now sends to England produce to the value of $100,000,000 per year.

Wool, frozen mutton and butter are the biggest items of export. New Zealand is a pastoral and also an agricultural country. The North Island is famous for its dairy farms. The wool comes principally from the South, and away back in the Southern mountains and Northern to an extent—where cultivation is out of the question, there are enormous sheep "stations," ranches as they would be called in this country. In the low lying lands, oats and wheat are grown, but these do not figure largely in the exports.

The life of the Wyoming or Nevada ranchman could be lived over again on a mountain sheep "station." The term cowboy is unknown for the reason that few "stations" keep cattle. The export of frozen beef has not yet been successful. That of frozen mutton has, and the natural result is that the cowboy of the wild West gives place to the shepherd and shearer, types just as rough, but less picturesque.

So far from foreign markets and with only one million population at home, New Zealand cannot for many years be anything but agricultural and pastoral. Population, the one thing needed, is increasing at the rate of 20,000 per year. Until it is many times what it is at present, New Zealand must remain a country for the man on the land, and nothing but the extension of the system of taxation, which makes it impossible for the few to hold land out of cultivation and keep the industrious off it (as is still done on so many large estates) will make it possible for the present rate of development to be maintained.



A MAORI WOMAN.



A MAORI FAMILY.

The Natives of New Zealand.

By Mary Hartley Bowmar.

The natives of New Zealand are the Maoris.

Before the whites broke in upon them, the Maoris spent their time in farming, fishing and fighting—principally fighting. Farming and fishing were necessary to live—they wanted yams, sweet potatoes, dried fish and fern roots, but fighting was their recreation. Their country, though rugged and mountainous, harbored no wild beasts for the sport of the adventurous hunter; no tigers, lions, crocodiles, nor wolves, not even a grizzly. So they fought amongst themselves, and enjoyed it, just as we enjoy our football and baseball. If their enemy were starving, they sent him food, not so much because of kindly feeling towards him, as to increase the fun of the fight. Maybe, too, the joy of dining on a nice plump antagonist had something to do with this generosity.

For many years there was a constant ferment between Maori and European, and the genesis of more than half the trouble was the white man's ignorance of sacred native customs. Two of the most important of these customs were the *Muru* and the *Tapu*.

The *Muru*, which literally means plunder, was a rough and ready kind of justice. If a man committed certain offenses, his property would be taken from him by a party of raiders, the leader of whom would, in cases considered serious, fight a duel with the offender. Not knowing the complicated list of acts to which the *Muru* custom was applied, the Europeans often looked upon the raiders as bare-faced thieves. The natives, on the other hand, were doubly indignant at this attitude.

The *Tapu* had two phases. "In one light it was a sacredness attaching to certain people and their property, which prevented other people from interfering with them; in another it was an accursedness attaching to certain people and their property, which forbade them having dealings with the rest of the tribe."

Chiefs were sacred *Tapu*. Food prepared by a chief was supposed to be poison to a beggar or slave; tools used by him were sacred and beyond the use of the meaner people. He was in a word pretty closely hedged by "divinity." The other side of the *Tapu* custom put a curse on people for performing various acts. All who had come in contact with a dead body were *Tapu*. They could not be touched until the curse had been declared off by one in authority. From the fact that in harvest time a sweet potato field was protected by this supposed curse, the suspicion is justified that some wise chief had a business eye and discovered in this an effective method of preserving his precious sweet potatoes. These complex rules made life something of a problem for the white man, and earned for him the reputation with the natives of being an impious ruffian, who enjoyed trampling on all things sacred.

The *Boyd* Massacre illustrates how these superstitions were frequently at the root of trouble. One of the members of the crew of the *Boyd*, a trading ship, was a Maori chief He annoyed the Captain and for his pains got a right good flogging. Now, as we have seen, a Chief is Tapu. He's sacred from head to foot, but doubly sacred is his back, the very part that got the best share of the rod. The Tapu was most atrociously violated, and when the vessel anchored off Whangaroa, the chief's home, the enraged tribesmen, boarded her and murdered all but four of the white crew and passengers, sixty-six.

The Maoris are closely akin to the Tahitians, Hawaiians, and Samoans, in language customs, color and physique. They are a colored race the white man can't despise. They have dignity and pride and are not disposed to play a servile part. They will carve artistically, write crude but stately war songs and love poems, but they won't play lackey to any white gentleman of leisure. Some seven million acres of land are still in their hands, and what are left of them (40,000) farm in a desultory fashion, make mats rugs and kits that are famous for the beauty of their weave and coloring. They are practically on terms of equality with the whites. Four of their members sit in parliament, the Hon. James Carroll, M. P., a half Maori, is one of the most polished orators in the south. Oratory, indeed, is a native gift with the Maori, and whether he be doctor, lawyer or educator (and there are not a few in these professions in the North Island) his power of expression and imagery is such that few Europeans can attain to.

My Prayer.

By Sheldon Clark.

To find, O Lord! Thy will in mine;
To loose my griefs in work for others;
To fully trust the Love Divine,
And ease the load of all my brothers!
***This* is my prayer.**



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

First of all, let everybodv read "Success After Forty," by A. W. Rolker in the *Saturday Evening Post* for September 30th. I am going to keep it on file for reference when I have to write letters to down-and-outs! There is in this article a lot of the stuff that makes the down-and-outs get up and come again. In the *Woman's Home Companion* for October there is a good article on "Money Making at Home" which will afford practical suggestion to many of our women readers. Even some of the men might not be above susceptibility to such suggestion. Read "Our Human Misfits" by Woods Hutchinson, M. D., in *Everybody's Magazine* for October. Let every man and housewife read "The Case of Dr. Wiley" in October *Hampton-Columbian*. Let every voter and every employer of labor read "The Welfare War" by Robert W. Bruere, in *Harper's Magazine* for October. And if you want to see how far we have come in the matter of woman's rights, read "On the Education of Daughters" in the same number. And everybody, young and old, man and woman, will enjoy getting acquainted with Robert M. LaFollette through his autobiography, which begins in October *American*. Read "The Antiquity of Man" in *Century* for October, and if you have a square yard of earth to cultivate, read "The Garden in June" in the same number. Let all the girls read "How Girls Help or Hinder Other Girls" in *The Housekeeper* for October. For a good lesson in story form the new David Graham Phillips story, "The Price She Paid" starts out well in *Cosmopolitan* for October. And "The Squirrel Cage" by Dorothy Canfield in *Everybody's Magazine* teaches another good lesson and starts out equally well. And while we are on stories, read that sweet little one of Mary Wilkins Freeman's in *Hampton-Columbian* for October, "The Steeple." Her stories are always a lesson in human nature and an enlarger of the sympathies—excellent food for the imagination.

In every community, voters believing in government by the people should form popular government leagues, making their constitution and declaration of principles cover only the following fundamentals:

1. The election of United States Senators by direct vote of the people.
2. Direct primaries for the nomination of all elective officers.
3. The direct election of delegates to national convention, with opportunity for the voter to express his choice for President and Vice-President.
4. Amendment to the state constitutions providing for the initiative, referendum and recall.
5. A thorough-going corrupt practices act.

Members of these popular government leagues should declare their determination not to support or vote for any candidate for public office who fails to pledge himself in writing to the electorate of the community whose support he seeks, to work and vote for legislation establishing these fundamentals.

Ours is supposed to be representative government. No sincere advocate of this form of government can honestly or intelligently criticize the plan of giving the people an opportunity to correctly inform their temporary representatives of their convictions as to what constitutes the greatest good for the greatest number.—*Hon. Jonathan Bourne, Jr.*

The Boston board of education has inaugurated a plan this summer whereby mothers with their children under five years of age are allowed to spend nights on roofs of flat-roofed school buildings when the temperature was as high as 85 Fahrenheit at four o'clock. The school janitor is on duty at such times. This is a practice in which all cities should follow the lead of Boston.—*Journal of Education.*

For World Peace.

We the Rising Generation, want a World Argeement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

—*Elizabeth Towne.*

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department. *Conducted by the Editor.*

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. EDITORS.

Success Letter No. 349.

At fifty years of age, I have resumed my music lessons, determined to learn to memorize, and to conquer a slovenly habit of playing acquired years ago from teachers who had not placed a premium on accuracy or memorizing. For half an hour a day I have concentrated on memorizing, knowing that the power was an invisible one, and must by persistent effort become manifest. I have been most deliberate when I sat down to practice, giving my mind instructions that although the housework was to be done there was not the least hurry; my one duty was to attend to the matter of accuracy and memorizing. It took four months to accomplish my purpose, but I am now playing accurately and memorizing everything I study.

At times it seemed as if the old subconscious education would prove too strong, but I have proved that the Invisible Supply is equal to all difficulties.

To breathe success, to walk, to dream, to live success will bring the desired result for the subconscious mind becomes so impressed with the idea of success that it unconsciously finds the way.

Since practicing New Thought I have cured myself of rheumatism of twenty years' standing, and my husband of chronic indigestion.

I have practiced New Thought faithfully and became so interested in the "Good Will Shout" that I have overcome old grudges and have surrounded myself with an atmosphere of Love.

I have taken two courses of lectures in literature, and during the past winter attended a technical institute of millinery, have taken music lessons, practicing an hour a day, and in addition to this have done my own housework. I have more health and money than ever before and have never spent a hapiper time, all due to the determination to see only the good in everything, and in my persistent belief in the power of the Universal Power to grant my request for the development of latent powers. Even my husband and son of seventeen, who ridiculed my faith in the Unseen, have become converts!—M. S.

Success Letter No. 350.

A dreamer sits and sighs
  Planning out great things
But never for a moment tries
  To practice what he sings.

Can'ting through life he goes,
  Never seeing "God's great works;
His ifs and can'ts are all he knows,
  The little things he shirks.

My advice to this miserable man
  With the can't that doesn't fit,
Just for once to think he can
  Then he'll take his can't and can it.

—WILLIAM MILLER, Ruskin, Fla.

Success Letter No. 351.

Someone has said "Luck is another name for persistency" but I would include a second synonym for "persistency" and say "*Success* is another name for persistency."

All the great successes of this world have come from persistency, stick-to-it-tiveness, unflinchability. Where would Andrew Carnegie be now if he hadn't persisted in the face of all obstacles while grubbing away in a noisy engine room of a Pittsburg steel mill?

The day for immediate or sudden successes has passed and true success nowadays is won by persistent effort and unceasing labor. The persistent use of every hour of the day and every minute of the hour toward your final

goal will surely be crowned at last by "success."

How many people think a minute here, a minute there, makes no difference, but it's the minutes that count in the struggle for success.

The man who always has something to busy himself at, and who has but one guiding star, "Success," is the man the world is looking for and will surely find.—THOMAS RIEGER.

Success Letter No. 352.

It will soon be a year since I started to study New Thought. I have accomplished more in that one year's study than I had for any ten years previously. I had tried to solve many problems but could never do so until I became a New Thoughter. And with it I have also corrected some of my own faults. I have better health, a better pocketbook, a better will to everyone. I have given joy to others and gained my heart's desire. What more could I wish? Everybody should join in and say Hallelujah!—T. N. T.

Success Letter No. 353.

"Unto him that hath shall be given" is a law and fundamental truth. First comes the desire to know our work; then comes the opportunity that we must embrace; and hence our measure of success according to our persistency and faith in well doing, and our love of helping the world along in some way. If persistency is the beginning of all great achievement, so is it the ladder in which every effort may be made a rung. There are many of us in the New Thought who would like to see the day when we shall know the value of our own attainments, small though they be. To distinguish between the real and the unreal is indeed one of the virtues which we all need to possess on our way to a successful career.—E. H.

Success Letter No. 354.

On a bright September day a mother and her little boy started for school in a little country town. It was the first day of school and he danced happily along. They met other children, some frightened and crying, but nearly all of them were merrily skipping along. At last they entered the school room where bright-faced teachers were assigning the children to their respective rooms and seats. Mother saw her little son march proudly down the aisle to sit next another chubby boy. She followed and kissed his bright, happy face, whispering "Mother's Boy, isn't this just the dearest little desk. I hope you won't be lonely till I come."

Oh, how much that kiss meant. It was a fond good-bye kiss to her baby boy, and a glad welcome kiss to her happy school-boy. She realized that her baby had unfolded into the boy as silently and naturally as the bud unfolds the flower.

That day seemed the very longest in seven years to Mother. At last the happy school-boy's arms were about her neck, and his little tongue ran at an amazing pace. At night father had to hear it all over again.

The boys had a habit of "trying out" newcomers by fighting them. One day the little fellow came home very unhappy because he must fight his playmates. "I love 'em, Mother," he said, "and I don't like to hurt 'em." So he and mother talked it over, and then sat in The Silence taking each boy by name and sending out Love. The next morning the boy started out full of Love thoughts.

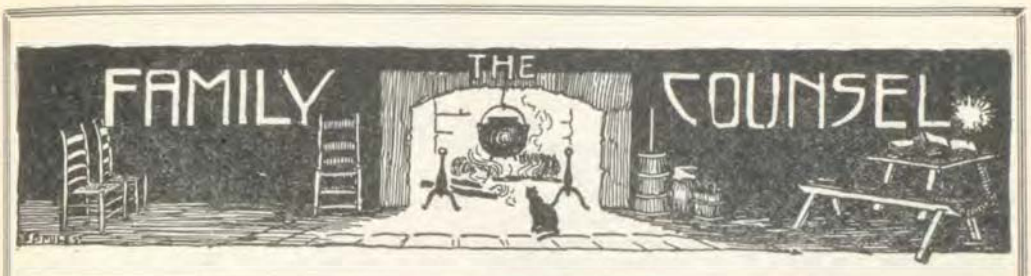
Mother did want to follow him but she calmed herself and asked the Father for guidance. Her little boy must live his own life and she could not live it for him. So she contented herself with sending him her Love thoughts, overcoming every Fear thought with a stronger Love thought.

When school was over the boy came home with a happy smile. "Oh, Mother dear, I've had such a happy day," he said. "The boys forgot all about fighting and we played some dandy new games, and George gave me a pencil, and Clara gave me some pink paper off her new pad. Weren't they lovely? And I'll just have to give 'em all a nice Christmas present, mayn't I?"

As Mother tucked him in that night he started in with his little prayer—"I just love everybody and everybody loves me." This night he was very sleepy, and murmured drowsily, "I—just—love—" then his Love Fairies bore him away to dreamland.

"I—just—love—"—that is all, yet how hard it seems to most of us. Love is the key to heaven, the key to all success. When we learn to put Love into all that we do and say and think clear down to the littlest everyday things of life, when we can radiate love to all, success is sure to follow. Love never faileth for God is love and love is God, and God is all there really is.—*Mother Love.*

THE PRIZE WINNER for October is XZY, who wrote Success Letter No. 345. We shall be pleased to send the prize of two subscriptions wherever the winner may direct.



"Oh, wad some power the giftie gie us
To see ourselv's as ithers see us;
It wad frae mony a blunder free us,
And foolish notion."

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps and Madge will mail you a copy of my dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blest? ELIZABETH TOWNE.

G. N. T.—Anything underhanded is "a sin of the deepest dye" *against your own character*, whether it goes against your "religion" or not. Absolute honesty and sincerity is the only atmosphere in which character can grow strong and straight. You are deceiving and deforming yourself at the same time you are deceiving your husband. You are certainly deceiving yourself in thinking you have done everything you can to put this other man out of your thoughts when all the time you are receiving notes from him. The only way to really try yourself in this matter is to cut off all communications with the man and turn resolutely to making the best of your life as it is. If the man has any true regard for you he will let you alone when you say the word. As to the "blank, a restlessness, a something that you have been seeking after to become perfectly satisfied"—as to this restlessness it comes not from the fact that you have found no affinity but from the fact that you have not found *yourself*. No woman can recognize an affinity nor live happily with one until she has found herself. When she finds herself she will not be restless and unsatisfied whether she finds her "affinity" or not. She will express herself and be happy in doing it, instead of depending upon somebody else or something else to make her happy. My advice to you can be summed up in two words—*forget it*. Find yourself, find God. Get right with the God within yourself, express God's will, fulfill the obligations you have assumed. A man and a woman who have lived happily for several years should hesitate long before disrupting that relation. As far as I can judge from your letter you are suffering from a mere infatuation—which an unscrupulous man is cultivating. Don't write things that keep you dodging someone; don't receive notes that keep you dodging; DENY, DEFY, AND SCAT all *thoughts* that keep you dodging. And remember this—as long as you have any doubts or questions in your mind as to whether you ought to leave your husband on account of this infatuation you are to simply be still and live your loving best right where you are, with the man to whom you are married. Blessed is he "that *doubteth not in that thing which he alloweth.*" And cursed in his own being is the man or woman who leaves the mate hastily and in the shadow of his doubts. Be still and know that I AM GOD. And don't move until the God within you shows a clear path without shadow of doubt.

HOPE.—I do not know the name of the author of those lines. Perhaps some of our readers can tell us. Here they are:

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care,
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

M. M.—There is no way to fatten the hands if they are naturally thin. But you can very much improve the appearance of them by rubbing in a pleasant emollient cream every night. Any druggist can supply you. Beautiful hands are not necessarily plump, but they *are* soft and white and flexible. Skilled hands are more beautiful than helpless hands. And all sorts of skillful work has a tendency to develop the hands, just as activity develops any other portion of the body.

D. A.—There are exercises given in my "Practical Methods" for relieving the strain on the eyes, and for caring for them to the best advantage. A general rule is this: If you use your eyes all day for close work, then when you are outdoors be sure that you exercise them by looking away from you at long distances. Look up into the sky at night. Roll your eyes around to exercise their muscles—think of yourself as being in the center of a great upright circle, and then let your eyes follow around the circumference of that circle, three times to the right then three times to the left. Do this many times a day. It will rest your eye muscles and arrest further trouble.

If you are along in the vicinity of 40 you will probably develop astigmatism, and will require glasses. The eyeballs flatten as people grow older, and I am told they do it in spite of everything, mental or physical. If you cannot help having some trouble with your sight then go and be fitted with glasses to correct this astigmatism. Go to the best oculist in your vicinity. Bathing your eyes in cold water night and morning is good for them. Gently rubbing the eyeballs from the sides in toward the center is good practice. And of course the better your general health is the better your sight will be. See that you get enough outdoor exercise, or physical culture exercises before open windows, to balance the hours of time you have to stay at your work. Five to ten minutes of vigorous physical culture exercises in the morning will set your blood flowing and put you in good trim for the day. Full, deep breathing exercises are a great help.

A. F. T.—I hardly know how to help you out in this matter, but I am searching through some catalogues and will give you a list of books that I think will be good for your children. I am glad you are inspiring your children on these lines. How lovely that a boy of eight years is anxious to have a book on birds and insects. There is a little book called "Story Telling; What to Tell and How to Tell It" by Edna Lyman that I think might help you. The price is 82 cents postpaid. "Grasshopper Land" by Margaret W. Morely ought to be interesting. It has a hundred illustrations and the price is $1.25. Then there is "Little Mitchell; the Story of a Mountain Squirrel," with twenty-four illustrations by Bruce Horsfal, for the same price. There is a book called "The Renewal of Life, How and When to Tell the Story to the Young," price $1.25, that ought to be interesting and useful to you right now. Then there is a book called "The Bee People," by Margaret Morely, price $1.25. And you might get "Life and Love," aimed to teach children the secrets of plant development and fertilization, a book which Edward Bok calls the *best* of its kind on the subject. By Margaret Morely, price $1.25. Did your children ever read "The Five Little Peppers" stories? These are lovely and should be read by every child. Then there is the Children's Favorite Classics Series, published by T. Y. Crowell & Co. with stories from Plutarch and Morris, from Homer and Dickens and Chaucer, Virgil, Wagner, and hundreds of others, all told in a way to appeal to children. These books are only 55 cents each by mail. And have your children read "Kipling's Jungle Tales" by all means. And Seton Thompson's books. And it seems to me that I would want my boys, if they were little, to know about the Boy Scouts movement. Send for their handbook to the Boy Scouts of America, Fifth avenue building, New York City. As to poetry get "Red Letter Poems," and Kipling, in the Astor Edition of Crowell's publications, price 65 cents each, postpaid. And "Child Stories and Rhymes" with illustrations, by Bridgman, price $1.25 would, I think, be just the thing for the young children.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the World.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Couumn, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

Let us lie low in the Lord's power and learn that truth alone makes rich and great.

—Emerson.

LITTLE VISITS

A Cozy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

The Chicago Fellowship:—

A new and powerful organization has arisen in Chicago within the past year to support a series of Sunday lectures by Benjamin Fay Mills. Many of the leading New Thought representatives of that city, together with other progressive citizens, have rallied to its banners, and the society has been christened The Chicago Fellowship, following in its name and object the precedent of The Fellowship in Los Angeles, which Mr. Mills founded seven years ago. As yet the activities of the society have been confined to the establishing of a Sunday morning platform in the Whitney Opera House, where Mr. Mills spoke weekly for four months commencing last New Year's Day. These services will be resumed on October 1st, at 11 o'clock in the same place, and the topic for Mr. Mills' opening lecture will be, "If Christ Came to Chicago!" There is no charge for admission, and all residents or visitors in Chicago who are interested in the higher thought are invited to be present at the opening lecture or on the following Sundays.—E. M., Chicago.

Young People Against Liquor Traffic:—

There is in the nature of the present situation an inherent need for a patriotic and nation-wide arousing of the young people for a cleaner and higher citizenship—a citizenship which shall enforce present laws, and wage aggressive warfare against the liquor traffic as the GREATEST ORGANIZED SOURCE of vice, and civic and moral decay.

NOW is the STRATEGIC TIME to organize and federate the YOUNG PEOPLE of the Nation for such a purpose. Such an enlistment of the young people would:

1. Develop a citizenship loyal to the civic duties of peace.

2. Bring into service an enthusiastic and LARGELY UNUSED force to supplement existing organizations.

3. By education among the young people and children, yield a public sentiment that will not tolerate the saloon and its attendant evils.

Much has already been accomplished by the Christian Young People working INDEPENDENTLY through different organizations and Church societies. In addition there is a great multitude of young people outside of the church, yet forming an important factor in our nation. The working force would be enlarged immeasurably if all of the young people of the nation, inspired by the highest patriotism, were UNITEDLY to work to realize their ideals in government through one great young people's civic reform federation.

Pursuant to these ideas we are calling a Conference of workers from all parts of the country to decide upon the advisability of such a movement, and to devise ways for making it possible. (See enclosed suggestive program.) The Conference will be held November 2d and 3d in the First Methodist Church, corner Clark and Washington streets, Chicago, Ill. Will you not be present with us yourself, or send one or more representatives from your organization? Sincerely yours, (Signed)

Hon. J. Frank Hanly, Perley A. Baker, Rev. Robert J. Burdette, D.D., Rev. David C. Downey, D.D., J. H. Kellogg, M.D., Hon. Frank S. Regan, Neil Dow Cranmer, H. J. Harnley, Daniel A. Poling, Harry S. Warner, Miss Margaret Wintringer, Hon. Richard P. Hobson, Charles R. Jones, Rev. J. Wilbur Chapman, D.D., Rev. E. L. Eaton, D.D., Charles A. Blanchard, John F. Cunneen, John L. MacBean, Arthur Burrage Farwell, Herbert C. Shattuck, Miss Mary F. Balcomb.

That Young Man's Creed:—

In the August number you ask if any of our readers can improve the creed of the young university student. From my standpoint I think it cannot be improved on, as far as he is concerned. It is *his own creed* and of course is all right for him *now*. But as the years go by, he will outgrow it as he has his old school books, or I am very much mistaken.

As a rule when we receive a Crystal drop of Truth, we think we have it all—and every one must see it just as we do. If they do not we pass judgment on them and think they have not climbed as high up the spiritual ladder as we have, and either blame them or feel sorry for them just as the mood takes us. Our experiences are for ourselves,—and as long as we feel criticism or blame in our hearts for any one, we are in no condition to help that one, and in fact those we criticize or blame may be a great way ahead of us if such a thing is possible. I say if such a thing is possible because we judge from appearances but God judgeth from the motive of the heart, and if we could see the average as he sees it we might be surprised to find that many times the ones we think below us have even passed the highest standard where we have not come up to it. The spirit is the only true teacher, and he alone knows what each one needs to fit him for the place he has fitted for him, and he will see we get all we need.—A. E. W.

Metaphysics and Advertising:—

Now that the year is up I feel that I must tell you how I came to subscribe for *The Nautilus*. Please understand from the start that what I say is not a "tip" for advertising, for I've never advertised a thing in my life and have gotten practically nothing through reading advertisements. But this is the way it came about that I subscribed for *Nautilus:* We are subscribers to the *American Magazine*, and for some time—I will say for some weeks, though it may have run into months—every time I picked up one of those magazines it would pop

(*Continued on Page 60.*)

Shift

If Your Food Fails to Sustain You, Change.

One sort of diet may make a person despondent, depressed and blue and a change to the kind of food the body demands will change the whole thing.

A young woman from Phila. says:

"For several years I kept in a rundown, miserable sort of condition, was depressed and apprehensive of trouble. I lost flesh in a distressing way and seemed in a perpetual sort of dreamy nightmare. No one serious disease showed, but the 'all-over' sickness was enough.

"Finally, between the doctor and father, I was put on Grape-Nuts and cream, as it was decided that I must have nourishing food that the body could make use of.

"The wonderful change that came over me was not, like Jonah's gourd, the growth of a single night, and yet it came with a rapidity that astonished me.

"During the first week I gained in weight, my spirits improved, and the world began to look brighter and more worth while.

"And this has continued steadily, till now, after the use of Grape-Nuts for only a few weeks, I am perfectly well, feel splendidly, take a lively interest in everything, and am a changed person in every way." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time, They are genuine, true, and full of human interest.

(*Continued from Page 59.*)

open at your ad. At first I guess I just looked at the picture, and then read the ad and gave it a passing thought and finally became impressed with the importunity of the advertisement so I concluded to find out what this New Thought business was, as I was profoundly ignorant in regard to it. I read every poem by Ella Wheeler Wilcox but was not and am not yet greatly impressed by what she says of New Thought, probably because she has gone so infinitely further than I in metaphysics and everything else. But what *you* had to say fascinated me and when you struck a responsive chord in me it vibrated deep and strong. I enjoy every word you write and wish I could say the same for all your contributors.

To tell you the above and not tell you the rest would be leaving "the point" out of the story. Two years before your importunate advertisement came to me I had gone through a severe trial and was suffering mentally and physically from it. I was endeavoring to recover myself in rather an indefinite way when you broke through my circle, and here I am free from my trial and able to echo to the last chord the song Ella Wheeler Wilcox sings in "Recompense." I have read but one of your books, "Experiences in Self Healing," but I hope to read them all.

My finding you the way I did without one human voice directing me to find you when I needed you so much, is a piece of metaphysics that interests me, and I tell it all to you that we may rejoice consciously over it together.

I am going to renew my subscription but not in this letter. All hail to you and yours in your effort to bring the children of men to a realization of their oneness with the Father through Christ our perfect example! You can't say anything that will supersede what Paul has said, yet I find devotees of Paul throw up their hands at the mention of New Thought. Such are ignorant of what New Thought is and are afraid to investigate it, for which they are to be greatly pitied because they *think* they have builded on a rock when in reality they have builded on sand. Nor have they yet comprehended what you like so much to quote from the Psalmist—"Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

Here's joining my sincere desires with yours for a universal oneness with God through our Leader Jesus Christ.—GRACE H. SWARTZ, Wenonah, N. J.

More Hot Water:—

I read your editorials each month with deep interest, and indeed I agree with you in your hot water cure crusade. I am a trained nurse and during my fifteen years of nursing I have seen more good results from the use of hot water than from actual drugs—and as you say, it is *always* helpful.

Your editorials for the month of August are such a comfort to me. I am going through a time of deep trouble but am starting each day with a determined spirit to find nothing but good "just for today," and I never allow myself to forget for a single moment how much I have to be thankful for. Perfect health, good courage, a strong persevering nature, and a sunny disposition, and although things have not been running on oiled wheels but rather with much creaking and harsh discordance, which at times threatens to drown entirely the song of good cheer and peace, yet, I *know* in time all will come right for me if I only hold fast to that which is mine by right. Not often

do I lose my grip, and when I do I reach up the ladder a bit higher with a renewed grip, and find I am stronger for the trial. I look eagerly for *Nautilus* each month for I find so much in it that encourages me. I think when you and Ella Wheeler Wilcox reach the end of your journey, surely there will be a bright and shining crown awaiting you, for the good cheer and loving messages sent out here on this earth.—HELEN MORGAN SEVIGNE, Springfield, Mass.

From a Kansas City Man:—

In the *Ladies' Home Journal* for August is an interesting article written by William S. Sadler, M. D., entitled "Curing Sick People Without Medicine," which possibly may have escaped your notice. On page 18 the paragraph "Why deep breathing is so valuable" was specially interesting to me as I have for nearly a year followed your suggestions along that line in *Nautilus*. Have enjoyed *The Nautilus* very much and every month after I have read it I forward it to a dear friend in Chicago, and from there it goes to Denver.—W. D. AVERY, Kansas City, Mo.

From a No-Drug Doctor:—

Yes, I am the Dr. Arnold who is a friend of Virginia Johnstone and she has often promised to bring us together, because I am also a woman "who does things." I have for eight years held down a large practice in Washington and New York. For three years I ran the "Healtharium" in the former place and four years ago I was arrested for practising "medicine" there. I won gloriously in two public hearings before the Commissioners and before a judge and jury in court.

Since then all no-drug doctors, practice unmolested, I being made a test case for them. And where Washington had one it now has ten new school doctors. Having many graduates from my own school there I came to New York, knowing the issue would have to be fought here and I felt rather neglected when the County Medical Association let me practice here over two years without attacking me. At last they did. I have asked for a jury trial and now await developments, having gathered strength in a two-months' trip in Italy. Have been home two weeks only. So you see I am undaunted. I know all pioneers have a hard time of it, but I am the temperament that enjoys it and would not be one of followers. I prefer to lead. Sincerely.—DR. ALMA C. ARNOLD, The Nevada Apartments, New York.

He Disagrees With William:—

In reading the article of William O. Sell in August "Little Visits" I differ with him in his "thirteen articles of faith." To me, without a conscious personality, immortality has no meaning. I think the testimony of the illumined of all ages, and the instincts and desires of the human heart, all point to the contrary. "In my Father's house are many mansions." Varied rooms in the one house of God. Eternal diversity in Unity and Unity in Diversity. Man in God and God in Man. I am I, And You are You. Paul says, "There is a natural body, and there is a Spiritual body." If a spiritual body, then a spiritual identity. For one is the reflex of the other. That man has a dual body is a fact too well attested to admit of a doubt, as many know from personal experience. And it is also further verified from the annals of Psychic Research, where the dying, and also the living, under certain conditions, have appeared to their distant friends in their psychic body and communicated with them, which would indicate a per-

From Texas

Some Coffee Facts From the Lone Star State.

From a beautiful farm down in Texas, where gushing springs unite to form babbling brooks that wind their sparkling way through flowery meads, comes a note of gratitude for delivery from the coffee habit.

"When my baby boy came to me five years ago, I began to drink Postum, having a feeling that it would be better for him and me than the old kind of drug-laden coffee. I was not disappointed in it, for it enabled me, a small delicate woman, to nurse a bouncing, healthy baby 14 months.

"I have since continued the use of Postum for I have grown fond of it, and have discovered to my joy that it has entirely relieved me of a bilious habit which used to prostrate me two or three times a year, causing much discomfort to my family and suffering to myself.

"My brother-in-law was cured of chronic constipation by leaving off coffee and using Postum. He has become even more fond of it than he was of the old coffee.

"In fact the entire family, from the latest arrival (a 2-year-old who always calls for his 'potie' first thing in the morning) up to the head of the house, think there is no drink so good or so wholesome as Postum." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

sonal intelligence in the body. We can't afford to abrogate the testimony of others whose lives were irreproachable, and who would scorn a lie, because similar experiences have never come within our own horizon. Go easy. You may discredit yourself before you die. Whenever a perception has become manifest to my inner consciousness, then it relegates it from the domain of argument or doubt as far as I am concerned though all the world should gainsay it. If I can't believe the evidences of my own senses, then life becomes a phantasmagoric dream and there is no truth in anything. We don't all respond to the same mental stimuli or psychic enviroment. It all depends on where we are at. Thus the absurdity of Dogmatism. It's useless for the man who has the elephant by the ear, to argue with the man who has him by the tail. Your Truth is not my Truth, or mine only to the extent that I can lay hold of it. We each dwell in a psychic realm of our own making, of specialized affinities. No two souls in the universe ever touch. In the inmost recesses of our nature, we are as remote as the stars. We live and die alone. We heed each other as best we may, then each pursues his private dream. We travel through life incognito. I believe there is no death. Only a sloughing off of the physical and a taking on of the spiritual. That,

"'Tis but a boundary past which our friends in white,
Are walking still just out of sight."

—WHEELER E. SMITH, Pueblo, Col.

"The Gentleman From Mississippi:"—

In "Little Visits," September number, is a short article, "By the People and For Them," by a party living in Alabama, who assumes the task of informing your readers that the election of James K. Vardaman was a great step towards a wonderful progress of the people of this Commonwealth.

I happen to have been a citizen of Mississini for a number of years and I know whereof I speak when I say that the element who elected Vardaman do not constitute the progressive element but the reverse. Any set of men who advocate the non-educating of the negro race are not progressive.

Any man who encourages and lends his presence to the preaching of a literal hell and eternal damnation is not on the progressive line. He can have an axe to grind, however.

For a leader to be truly great he must be endowed with certain principles. One is not to incite race prejudice and then use them as a leverage, because there will certainly come a reaction.

As a man I like Mr. Vardaman. But as John Sharp William says, he is not the man for that position. Common sense teaches us that a man that cannot see any good in a whole race of people is not broad-minded enough to make laws for all the people.—T. A. MERVIN, Gulfport, Miss.

New Thought Federation News:—

First, this is to announce that by invitation of the Metaphysical Center, the New England Federation of New Thought will hold its next convention in Portland, Maine, on the 8th and 9th of November. Everybody welcome. Information may be had of Mrs. Ella A. Benson, the recording secretary, 754 Congress street, Portland, or of the writer.

It has pleased me to learn there were so many interested readers in this cosy corner who seem to be anticipating my family letter. I will give you bits from the varied experiences of Rev. Lucy C. McGee in her efforts to bring sunshine into lives made hard and bare through ignorance and mistakes. This dear fraternal comrade donned the Salvation Army uniform and carried her New Thought teachings to men and women who needed the courage she could give.

After several years of ardent service in this mission field, Miss McGee was assisted to open a "Wayfarers' Home" in a densely populated section of Boston, occupying a building which had once been the headquarters of a notorious gang of thieves.

To reach this place one passed through many winding streets 'till suddenly confronted by a strange and unexpected sign containing these words in large letters: "THE HOUSE OF PEACE." Upon entering, such a transformation met the eye! One felt it was but a step out of Hades into this veritable haven.

Neatness and restfulness, mottoes and pictures on the walls suggested Christ's love that waited there.

Mounting the stairway, the weary stranger found chambers of spotless white with dainty beds inviting peaceful sleep.

The unwritten history of this "House by the Side of the Road" stands as a monument of loving service which has thrilled many a sordid and discouraged soul with new zeal and higher purpose through the New Thought teachings learned while there.

Rev. Lucy C. McGee is now associated with the "Church of the Higher Life," in Boston, as its pastor, conducting its work along the lines of Christ's teachings which are so strongly emphasized in the New Thought.

There is a circle of co-workers at Lynn, Mass., founded by Mrs. Sarah F. Meader, residing at 10 Kenwood Terrace, who has been its leader ever since its inception many years ago. It has been *regularly* organized but a short time.

We call Mrs. Meader one of the "Mothers" of New Thought, she having been a student of Dr. Evans and twenty-seven years in the field as a teacher and healer. She has always been actively engaged as a member of the Metaphysical Club of Boston as well.

The Lynn center has a small circulating library and a reading table with New Thought magazines for visitors. The regular meetings are held Wednesday evenings and Thursday afternoons. Also other sessions as the interest demands. The center is now occupying permanent headquarters in a public hall.

The Lynn center holds fast to a spirit of unity, inviting many outside leaders to cooperate with them.

(*Continued on Page 64.*)



Prof. C. A. Ewald

of Berlin University, Doctor honoris causa Johns Hopkins Medical School, Baltimore, writes:

"I can say that I have used Sanatogen in a great number of cases (that is, in those disturbances of metabolism, which were mainly of a nervous or neurasthenic origin), and have obtained excellent results."

Sir Gilbert Parker, M.P.

The eminent novelist-statesman, writes from London:

"Sanatogen is to my mind a true food-tonic, feeding the nerves, increasing the energy and giving fresh vigor to the overworked body and mind."

Emperor of Austria's Private Physician

Surgeon General Dr. Kerzl, of Vienna:

"I have been using Sanatogen with splendid results and recommend it continually and everywhere because I am thoroughly convinced that it is an excellent food-tonic."

Hon. Shelby M. Cullom

U. S. Senator from Illinois, writes:

"I can state that I have been decidedly benefited by the use of your Sanatogen. I consider this preparation very valuable as a reconstructive of the nervous system."

Hon. Miles Poindexter

U. S. Senator from Washington, writes:

"I am sure Sanatogen has benefited me greatly. A few weeks' use of it has produced better digestion, better sleep, and a feeling of greater strength."

"Those Praises of Sanatogen Set Me Thinking"

There *is* a thought-stimulating power in the earnest words of famous men and women who testify to the benefit they have received from the world's greatest food-tonic.

They will set *you* thinking—they will remind *you* that nature has set limits to your endurance, and that when you have drawn too heavily upon your mental and bodily resources you must *make good the loss.*

You cannot *borrow* continually from your strength account—you must *pay back*, and Sanatogen is the direct, natural and consistent means of *restoring* to jaded nerves and exhausted tissues the losses they have endured.

Sanatogen the food-tonic is scientifically prepared to do this very thing. Its splendidly combined body elements give it a natural, constructive, assimilative force in reaching weakness and in imparting strength.

Sanatogen is a *rebuilder*. In place of the dangerous stimulation of a drug, it supplies a steady *food-force* that nourishes and gladdens the system. Fifteen thousand practising physicians bear written testimony to this unique and vital quality in Sanatogen.

—Nothing will "set you thinking" like Sanatogen itself!

We ask you earnestly to get acquainted with Sanatogen. Investigate our claims first, if you like and we are only too glad to have you do so. Ask your doctor about it, and in any case write at once for our book "Our Nerves of Tomorrow," written in an absorbingly interesting style, beautifully illustrated and containing facts and information of vital interest to you. This book also contains evidence of the value of Sanatogen which is as remarkable as it is conclusive.

Sanatogen is sold in three sizes, $1.00, $1.90, $3.60

Get Sanatogen from your druggist—if not obtainable from him, sent upon receipt of price.

THE BAUER CHEMICAL CO. 558 Everett Building, Union Sq., New York

(*Continued from Page 62.*)

Home from summer outings some of us may find a nucleus of New Thought readers just waiting for the formative work. This will be our opportunity to help them to a definite place in the group of New Thought centers. You know our outside friends say we are "undefined." So let us help our fraternal seekers who are *not* yet *defined* to form a *definite* circle.—SARAH G. M. LAVAKE, President New England Federation of New Thought Clubs, Brookline, Mass.

How the Mountains Came to Me:—

Again I faced the knowledge that I should not be able to visit my New England home this summer. As the same conditions had confronted me for four successive years, I should have been reconciled to the fact by this time, but each succeeding year seems to make it only harder to bear.

Shut within the walls of a modern hotel (for I am a hotel housekeeper by profession), in a hustling city of the Middle West, I felt an almost uncontrollable home-sicknesses for the sight of mountain slopes, and above all for the blossoming mountain laurel.

Early in May a dear old Bay State friend sent me a huge box of wild lilies-of-the-valley, packed in native moss. What a beautiful fragrant home-messenger it was! I arranged the flowers in a low, wide-mouthed, green Tecco jar, and set them on the center-most dining-table. Every guest entering the dining-room exclaimed at their beauty and fragrance. Thus a breath of dear New England woods came to many a tired, city pilgrim of life's macadam way. After luncheon, I carried the bowl upstairs to the room of a poor, nervous wreck, who was taking a week's rest cure. Her welcome of those blossoms brought tears to my eyes. That night I sat down and wrote a letter to the dear friend, who had remembered me so kindly, and I tried to tell her something of the blessing of her gift.

A few days ago, I planned a trolley ride through the country where I might see green fields and running brooks. Unfortunately a maid fell ill, and I was forced to remain at home and assist in seeing after the comfort of our guests. In passing through a room, lately vacated, I picked up a number of periodicals, which the guest had cast aside. Happy me! One of them proved to be the "Out-door" number of the *Nautilus*. I carried it to my room, and that evening read it from cover to cover. When I came to the "Netop Ramble" in the editorials, and farther on to "Netop Notes," I could not restrain my tears. With unutterable longing I thought of that laurel. How vividly it brought back sunny rambles through the hills, and up the slopes of old Massachusetts. Once more I climbed the rugged hills, once more I breathed the mountain air; once more I gathered laurel there! And so through the city's grime and dust, did the mountains come to me, through that blessed "Out-door" number of the *Nautilus*.—M. E. K., New York.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.

—"The Chasm" by George Cram Cook is a great story. Realistic and true to life, impressionistic, and yet deeply philosophical and logical. It is the first novel that has dealt adequately, artistically, and convincingly with the subject of Socialism. It is the story of an aristocratic girl and a proletariat man, each the ideal of his type. Through love and much tribulation they finally bridge the chasm that lies between. And in this story of two persons is revealed the history and destiny of the human race. George Cram Cook doesn't blink the horrors of human life, nor does he belittle its glories. He gives you a nightmare that is truth and then he wakes you from it to the beauties of the new age which is coming. Edwin Markham says "The Chasm" is the one great Socialist novel. If you are a Socialist you will glory in "The Chasm," and if you are not you need it. In either event it will hold your interest from the first page to the last, and it will leave a clean taste in your mouth. George Cram Cook is the son of Eleanor Cook of Iowa, who is one of the *Nautilus'* oldest friends. "The Chasm" contains nearly 400 pages, and is distinctively bound in orange, stamped in white leaf, black and violet tint. Frederick A. Stokes Company, New York, are the publishers, and the price is $1.37 postpaid. —E. T.

—The second meeting of the New England Federation of New Thought Clubs will occur at Worcester, Mass., in March. At this conference the permanent officers will be elected. The exact date is still pending but anyone desiring information can learn particulars by writing to Mrs. S. G. M. LaVake, 29 Thorndike street, Brookline, Mass., who is president pro tem of the federation or by calling at the Metaphysical Club, at 30 Huntington avenue, Boston, near Copley Square. Circles, small and large, are showing enthusiasm in this new federation and a successful and helpful conference is anticipated. Everybody invited to co-operate.

—Here comes a new magazine into the New Thought field! Annie Rix Militz is to publish *The Master Mind* Magazine from 1327 Georgia street, Los Angeles, Cal. Price, $1.00 a year. This is the Los Angeles Home of Truth, and Mrs. Militz is the original founder and inspiration of all the Homes of Truth scattered along the Western coast. All the prose matter in the new magazine will be written by Mrs. Militz herself. She has

(*Continued on Page 66.*)

Be a Money-Maker!

We Show the Way

Take a mental inventory of your prospects.

Are you satisfied with the outlook?

Are you content to plod for *another* year in a path that runs in a *circle?*

Don't you long for a great big opportunity—one that will *try your steel?*

—One that offers full scope for your powers and splendid rewards for your efforts?

Here's some good news for several hundred men whose *character* and *caliber* are *right.*

The Oliver Typewriter Company is going to establish a large number of new Local Agencies in cities, towns and villages throughout the United States where it is not now represented.

Applications will now be received for these desirable and profitable agencies.

The manager of the Agency Department is making assignments of new territory as fast as he finds *the right men.*

Amazing Success of "Printype"

The introduction of the new "Printype" Oliver Typewriter has resulted in an enormous expansion of our business.

Far-reaching plans for the extension of our agency system have been set in motion to take care of the vast volume of new business which "Printype" has created.

Printype is virtually Book Type—the type which the eye has been trained to grasp quickly.

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The type which the crystallized experience of centuries proves best for the printed page.

The advent of "Printype" has created as great a sensation as resulted when *visible writing* was first successfully introduced by The Oliver Typewriter over a decade ago.

Think what it means to Oliver Local Agents to represent the only writing machine in the world that *successfully typewrites print!* And remember that you can sell The Printype Oliver on the famous "17-Cents-a-Day Plan."

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The Standard Visible Writer

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Whether the Local Agent gives all or part of his time to the work is left to his own decision.

Each man is judged by *results.*



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Measure yourself by the standards briefly outlined above. If you *believe in yourself,* if you are willing to accept responsibilities and not afraid of *hard work,* write a letter of application *at once.* There may be an opening *right in your home town.* Ask for the *"Opportunity Book,"* which tells all about our wonderful Sales Organization and the money-making possibilities of the typewriter business.

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(*Continued from Page 64.*)

plenty to say and she says it beautifully out of the depths of a wide and deep experience. Here's usefulness, health, happiness and prosprity to Mrs. Militz and her co-workers.—E. T.

—"Getting On," by Orison Swett Marden, editor of *Success*. This is a book that stirs to progress and advancement. Many interesting incidents are related from the lives of famous people. The key to the teaching of the book is contained in the title of one of its chapters—"Your Fortune is In Yourself." Dr. Marden maintains that money alone does not make real success. 325 pages. Price, $1.10. Thomas Y. Crowell & Co., New York.

—"The Story of Great Inventions," by Elinor Ellsworth Burns. A book for boys. The narratives are written in simple style, and range from Archimedes and his discovery of the screw to the aeroplane, wireless telegraphy, and all great modern inventions. The descriptions are non-techincal and very interesting. Such books as this are the very best that can be placed in the hands of a boy because they arouse his interest in doing things instead of merely studying or reading about them. 249 pages, cloth, many illustrations. Price, $1.25. Harper Bros., New York.

—"Practical Applied Electricity," by David Penn Moreton, Associate Professor of Electrical Engineering, Armour Institute of Technology. The book is really a condensed electrical encyclopedia, strictly up to date. Fully illustrated. So simple that anyone can understand. SHOWS the reader everything. A practical book for all who are interested in electricity. It is intended especially for those who desire a practical knowledge of electricity but are unable to take a complete course in electrical engineering. It gives a thorough understanding of fundamental principles and shows how to apply them in numerous examples. 438 pages, fully indexed, flexible leather binding, round corners. Price, postpaid, $2.12. The Reilly & Britton Company, Chicago.

—"The World a Spiritual System," by James H. Snowden, D. D. This book is an introduction to metaphysics, which the author defines as "the science of being." It is a clear, orderly and dignified statement of the new view of life and being, which the author says has gotten into the very air. Some of the chapter titles are "Subjective Reality," "How We Reach Objective Reality," "The World and God," "Application of Idealism," etc. 316 pages, cloth, indexed. Price, $1.60, postpaid. The MacMillan Co., New York.

—Doubleday, Page & Co., Garden City, N. Y., have issued for free distribution a "Handbook of Schools," which should receive the careful attention of all parents who are trying to find the right school for sons or daughters. A leading article in the book is "The Girl's School of Tomorrow," by Miss C. E. Mason, head of a girls' school at Tarrytown, N. Y. Miss Mason is a New Thought woman with splendid ideas as to education. In the back of the book is a long list of schools for both girls and boys.—E. T.

—"John Ruskin: A Study in Personality," by Arthur Christopher Benson, author of "From a College Window," etc., etc. The book is written from the viewpoint of a sincere admirer of Ruskin, by one who believes there is much more in his life and work than the public yet realizes. One interesting feature of the book is where the author brings out the fact that Ruskin's greatest and best work was done under the stimulus of moral enthusiasm. Mr. Benson tells us that when Ruskin became imbued with the expression of moral ideas, and fired with their influence to the deliberate exclusion of form and style, his work grew in delicacy and perfection every year. It took on *soul*. It *lived*. Where before it was beautiful, cold and detached it now became vibrant with life and interest. Mr. Benson is of the opinion that most of the best literary art of the nineteenth century, so far as England is concerned, was inspired by this same *moral fire*. No admirer of Ruskin, and no one who would understand his work can afford to miss this book. 323 pages, cloth. Price $1.65. G. P. Putnam's Sons, New York.

—"Lines From a Doctor to His Son," by J. I. T. Long, M. D. Another book of good advice on matters of health and living. The book is written from the viewpoint of a regular physician, and as a result it is less cheering and helpful at times than it should be. As men who deal with crime grow pessimistic regarding the evil in the world, so the average physician is hypnotized by disease and its dangers until a normal and healthy view of the subject is to him impossible. 213 pages, cloth. Price $1.00. Order of the author at Allen, Md.

—"Mind the Transformer or the New Psychology Complete," by A. A. Lindsay, M. D. Chapter III, "Mind in the Cells," demonstrates the way in which mind actually works in the physical cells transforming and molding. "Practical Psycho-Therapeutics" is the subject of Chapter IV. Other chapter titles are "Morphine Habit Treated," "Cases and Their Treatment," "Suggestion in Reforming," "Science of Telepathy," "Chemistry of the Emotions," etc. etc. 154 pages, deckle edge paper. Paper covers 75 cents. Leather $1.50. The Lindsay Publishing Co., Seattle, Wash.

—"Truths. Talks With a Boy Concerning Himself," by E. B. Lowry, M. D. A book to help fathers and mothers in presenting sex truths to their sons. Earnest, lucid and tactfully presented. It commences with sex in the vegetable kingdom, then comes up to fishes and animals and so on to man. Handsomely printed, cloth binding. Price, 55 cents, postpaid. Forbes & Co., 325 Dearborn street, Chicago.

—"History of Anthropology" by Alfred C. Haddon. A very complete little history of the

(*Continued on Page 78.*)

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Dear Doctor:

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To me it is a grand surprise. But that isn't all. I'm getting results even with many serious cases. I have you to thank, for it was through what I have learned at your hands that I'm able to do so well.

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Mr. Markwell's letter bears a signal message to all who wish to rise. His success shows what can be done. It shows how eagerly people are awaiting the coming of the man who, without the aid of drugs or surgery, relieves them of their ills by adjusting the causes of disease.

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who dies of disease. Disease is the result of poison and most diseases are caused by poisons existing in certain foods. The accepted belief that a Loving Providence ordained man to suffer and die before living out his span of years is **UNTRUE.** It is up to ourselves. As long as man continues to swallow poison he will suffer the consequences. Let us look into the facts.

Excess Uric Acid

has been scientifically proven to be the Great Cause of disease. Headache, Mal-nutrition, Nervous Prostration, Defective Circulation, Heart Trouble, Bright's Disease, Epilepsy, Depression, Consumption, Corpulency, Rheumatism, Gout and Old Age are only a few of the terrible effects of this Greatest of Food Poisons.

Get rid of the Cause if you would be rid of the Disease. You can do this by living on a Uric-Acid-Free Diet. Send $1.00 today for my practical hand book,

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It teaches how to free and keep the body free from all excess uric acid. Live up to its teachings and it will do for you what hundreds of dollars worth of drugs never can. It is best to begin your Self-Treatment by taking the

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It hastens the elimination of this poison. It also creates red-blood corpuscles which vitalize the body. Milk **Taken Right** works wonders. A nervous wreck, I gained 33 lbs., the complexion of a child (this can be done), and remarkably improved health in 3 months by it. **(My Instructions are the Original Complete Instructions for taking the Milk Cure at home which sell for $1.00. They were published several years before all others.)** I will send them and the Uric-Acid Hand-book to one address for $1.50; separately, each $1.00.

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Discourse: *Love Watches.*

Contents November, 1911:

The Fourth Dimension.

Prosperity: Course of Six Lessons.
Lesson II.—The Magic of Meekness.

Bible Study: Interpretation II.—Conception and Birth of Jesus Christ.

Healing Circle: The Cure of Consumption.

Planet Healing: Cold Weather and Selfishness.

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All the contributions will be from the pen of Mrs. Militz the first year. Being unlike any other New Thought magazine it comes not to displace any but to augment and bless all.

Certain departments such as the *Healing Circle*, the *Planet Healing* and the *Home Ministry* will be devoted to special methods of reaching out into new fields of work so that everyone who sends this magazine to new people and new groups will partake of the blessings of them who carry the glad tidings and hasten the day when all on the earth shall also dwell in heaven.

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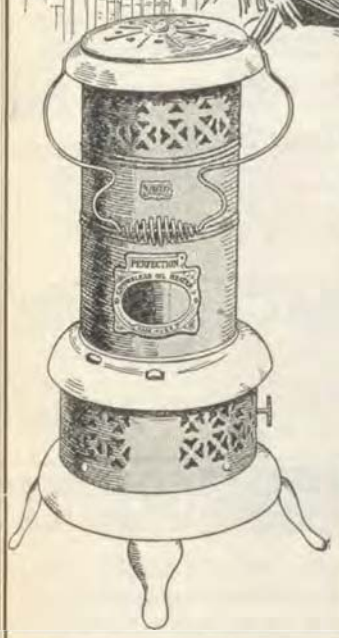
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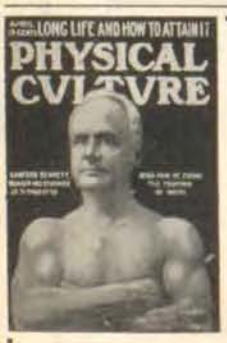
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(Continued from Page 66.)

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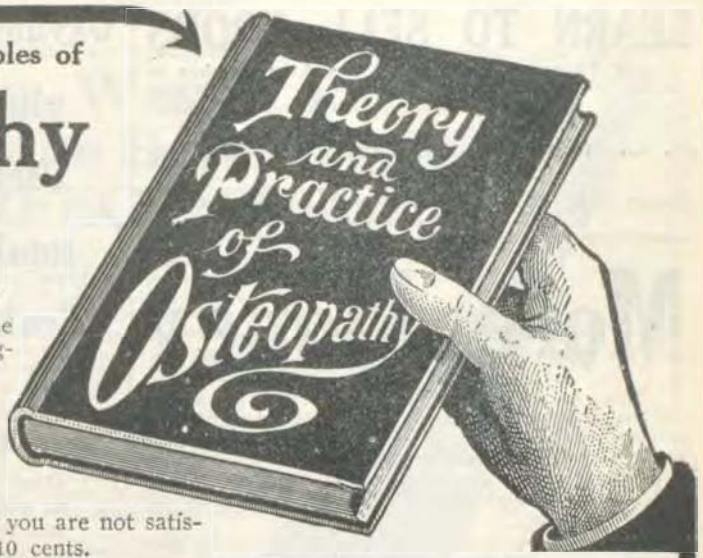
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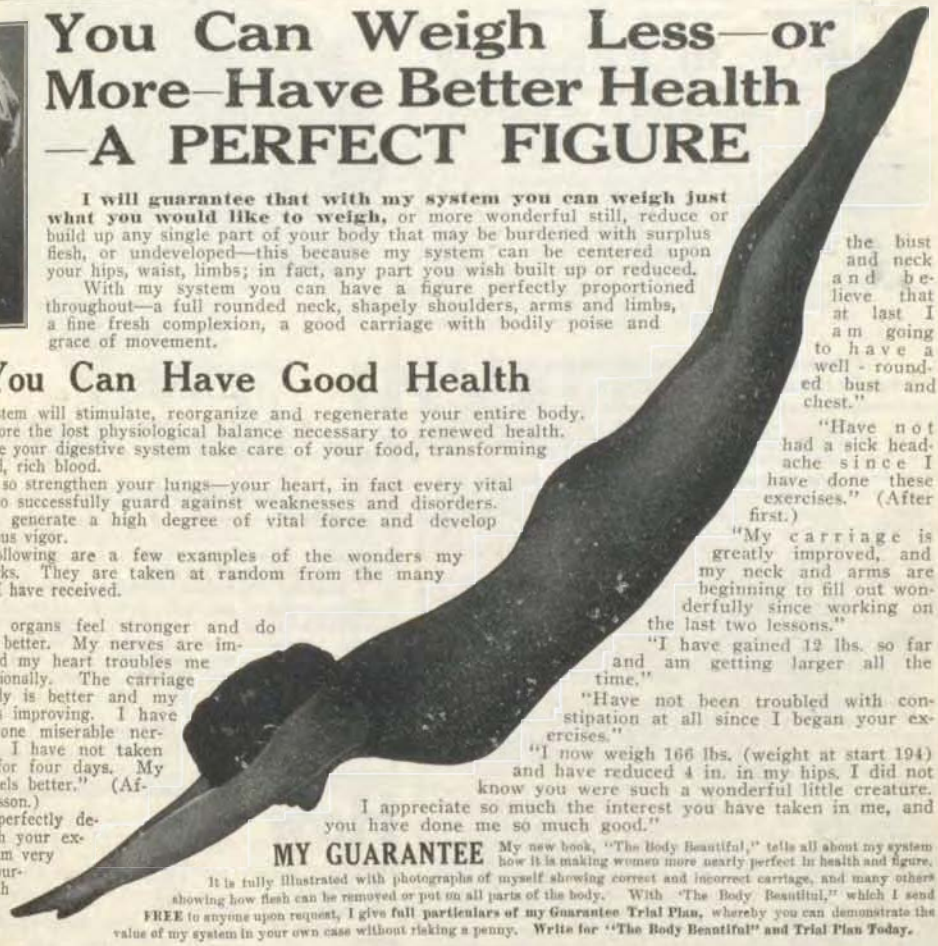
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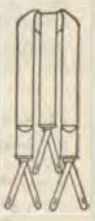
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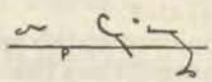
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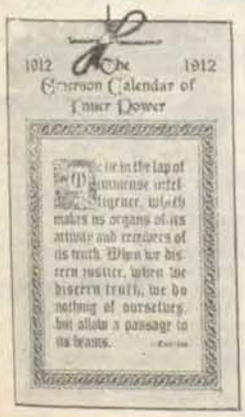
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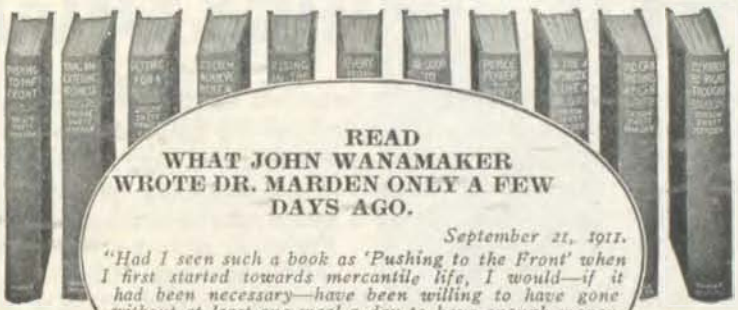
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